

# THE HEBREW STANDARD.

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TEN CENTS PER COPY.

(For the Hebrew Standard.)  
Jerusalem Stricken.

Across the ocean the cry is flashed  
Of horror and dismay,  
And thousands of your starving brethren  
Do nothing else but pray.

They pray for bread to sustain their life,  
And in another breath  
They pray that the destroying angel  
Bring not the dreaded death.

The cholera round them is raging,  
The city's like a tomb,  
All ships in a line in quarantine,  
Jerusalem is in gloom,  
Jerusalem, the Holy Land,  
Where once your fathers trod,  
Is now weeping o'er their starving sons,  
Who are dying on her sod.

Oh, where is now a sweet-voiced David  
To melt you with his song,  
And sear your heart with pity's smart,  
Your brethren to help along.

The cry has reached the East Side  
masses,  
Their hearts are rent in twain,  
But what can they give?  
They barely live,  
They can but groan with pain.

And yet these East Side hungry classes,  
With a sneer at hunger's pain,  
Still replenish Rabbi Meir's boxes  
With the last cent that they gain.

These boxes are tributes eloquent  
To the poor who help the poor,  
A veritable martyr's monument  
That ever will endure.

But the suffering's now unparalleled,  
Quick action ye must take  
To supply them with their urgent needs,  
Starvation's power to break.

Oh, ye bankers and ye men of wealth,  
To your brethren now be true,  
And let nations praise with grandest  
phrase

The charity of the Jew.  
V. S. D. AARONSON.

## In the Jewish World.

The Hebrew Benevolent Society of Baltimore will hold its forty-seventh annual banquet at the Music Hall Mount Royal avenue, on Thursday November 20th.

The Congregation Beth Israel, of Syracuse, N. Y., Grape street, have elected the following officers: E. Goldstein, president; I. Solomon, vice-president; I. Brownfield, treasurer; trustees, S. Kopelowich, M. Hashkower, M. Bloom, G. B. Gordon. Beth Israel is the oldest orthodox Jewish congregation in Central New York.

The Gemilith Hasodim Frauen Verein of Baltimore, Md., has been incorporated by Mrs. Jennie Berman, Mrs. Jennie Samburg, Mrs. Rachel Scheine, Rosa Alter, Mrs. Jennie Epstein, Mrs. Esther Holly, Mrs. Annie Felsenfeld and Mrs. Sarah Miller. The purpose of the corporation is to assist needy Hebrews and lend them money without interest charges.

The Ladies' Hebrew Widow and Orphans' society of Detroit, Mich., held its annual meeting and election of officers recently at Temple Beth-El. The society is entering upon its fortieth year. The retiring president, Mrs. Fannie Heinerman, has served the society since its organization and her retirement is deeply regretted. Mrs. Z. Selling, who was elected president has served the society as vice-president during the past 25 years. The society was reported to be in good financial condition and has an active

membership of about 200. Following are the officers elected: Mrs. Zachariah Selling, president; Mrs. Louis Blitz, vice president; Mrs. Jacob Teichner, recording secretary; Mrs. Fred. Marymont, corresponding secretary; Mrs. Adolph Enggass, treasurer.

A check for \$795.16 has been received by the United Hebrew charities of St. Louis, Mo., from President C. A. Tilles, of the Fair Association, its division of the receipts of Charity Day at the St. Louis fair this year.

Serious Anti-Semitic election riots occurred recently at St. Poelten, Austria, after a meeting of supporters of the Christian Socialist candidate for the Provincial Diet. Several trainloads of Anti-Semites, under the leadership of Dr. Lueger, the burgo-master of Vienna, went from Vienna to attend the meeting. The Christian Socialists assumed the offensive, and the Freisinnige replied with volleys of stones. The police were powerless, and order was only restored by a force infantry, who charged the rioters with fixed bayonets.

It is interesting to find that even in far-away Corea there are a considerable number of Jews. These are not born in Corea, but come from various parts, including Russia, Roumania and Galicia. Most of them arrived in Corea via London, India or via San Francisco and Japan, and some from Siberia. The Jews in Corea, comprising about 300 families, form two communities in Seoul and Masampo. They are satisfied with their lot. The Coreans have recognized in them a valuable element, who have introduced a number of new industries and have given an impetus to commerce. Efforts are made, especially by the President of the community in Seoul, to attract a more extensive Jewish immigration into the country.

A free Hebrew school has been opened for poor children in the Chatham Street Synagogue, Rochester, N. Y., with the following officers: A. Bloom, president; M. Weinrik, vice-president; M. Fein, secretary; M. Edelstein, treasurer. All persons who wish to send their children have been requested to report at the synagogue.

At the annual meeting of the Mikro

Kodesh Congregation of Minneapolis the following officers were elected: President, Joseph Kolontersky; vice-president, E. Beckman; recording secretary, I. Meshbesh; financial secretary, M. Cooperman; treasurer, I. Hoffman; trustees, S. Glazerman, I. Shausansky and A. Tiesenbaum.

The Hebrew Association of Alameda, Cal., was recently organized. It is composed of leading Jewish residents of Alameda. The objects of the society are to promote sociability and to raise funds for the erection and maintenance of a synagogue. The officers are: Wm. Wolf, president; Levy Bahr, vice president; Sam S. Green,

recently received an offer for the sale of the temple, and acceptance of it is looked upon with favor by a large number of the members who are desirous of locating in a more quiet section of the Back Bay district.

The officers of the Agudath Achim Synagogue of Allentown, Pa., are engaged in collecting \$700 to \$800 to use in improving the synagogue property by deepening the basement, putting in a cement floor and cement steps and other improvements.

The Russian Minister of Finance has forbidden the shares of the Jewish Colonial Trust to be bought and sold in Russia. The concern has a capital of \$10,000,000 and 130,000 shareholders. Among the schemes which the Jewish Colonial Trust is prosecuting is one for the purchase of land in Palestine. In support of this scheme the trust has issued an enormous number of stamps, which are printed in Vienna, and are sold in large numbers to the supporters of the movement. They are merely souvenirs, sold at the value of the smallest coin in each country, and there is printed on them in Hebrew characters only the word "Zion."

The Russian authorities, however, having come across these stamps in the post, seem to have suspected that they hid some political plot, and were in the nature of a secret propaganda. Therefore, to be on the safe side, they have prohibited the introduction of any of the documents issued by the society.

The 64th annual meeting of the Hebrew Sunday School Union was held at the rooms of the Young Men's Hebrew Association, Broad street and Girard avenue, Philadelphia, Pa., last Sunday. Reports made showed that the union was in the most prosperous condition in its history. Over 3,000 pupils are attending its six schools, which are conducted at Third street and Girard avenue, Fourth and South streets, Eighth and South streets, Tenth and Carpenter streets, Sixth and South streets and at Glenn Mills. These schools are religious, but non-congregational. The Board of Managers for next year was elected and the date of the annual meeting changed to May.

The Danish Folkething (Chamber of



Jacob B. Klein.

President J. B. Klein of District Grand Lodge No. 1, Independent Order B'nai B'rith, was born in Bridgeport, Conn., and is 40 years of age. He is a graduate of Yale and a lawyer by profession, being associated with Judge De Forest. Mr. Klein has been prosecuting attorney and held other places of trust in his county. He has been for many years an active member of District No. 1, and is now determined to bring life and activity to the same. President Klein is at the Headquarters of the District in the B'nai B'rith Building every Sunday morning.

secretary; M. Gutter, treasurer; I. Haber and S. Shirak, trustees; E. Semmel, S. Davidson, L. Gottheim, K. Goldstein, directors.

The Hebrew residents of the South End of Boston, are rapidly pushing forward the project of a large synagogue in their district, off Harrison avenue. The buildings, 16 and 18 Harrison avenue, have been purchased by the congregation Anshi Polen for \$7,500, and it is intended to erect an edifice to cost \$15,000, which will seat at least 1,000. The corner stone will probably be laid this winter.

A call has been sent out for a general meeting of the Congregation Adath Israel of Boston, in the temple, corner of Columbus avenue and Northampton street, for the purpose of considering the advisability of selling the property. The officers have re-

## How to Serve God.

Let no one say, Lo I will fulfil the precepts of the Torah, and labor to acquire the wisdom thereof, in order that I may obtain all the blessings therein promised, or that I may acquire eternal life in the world to come; or, I will keep myself far from the sins condemned in the Torah, in order that I may be delivered from the curses therein threatened, or that I may not be cut off from the life hereafter. God is not fittingly served from such motives, for it is fear that then prompts our actions. The service we render Him from fear differs widely from that of the prophets and sages, and though it may be found in those who stand upon the lowest steps of knowledge and virtue, it is excusable only as a preparation for that nobler service which springs from fuller knowledge and has its root in love.

He who serves God from love devotes himself to His Law and to the observances of His commandments, and walks in the paths of wisdom, not to protect himself from evil, nor even to inherit the good hereafter. He does the right because it is right, though in the end the blessing will not fail him. A very high degree of mortal worth is this; not every wise man attains unto it. Such, however, was the distinction of our father Abraham, whom the Holy One, blessed be He, called His "lover," because he verily served Him from love alone; and after the same ideal He has bidden us to strive, in the words, "Thou shalt love the Lord thy God." Let but that true love of God, fill the heart of man, and it will manifest itself in every duty done by him. The sages of old have said, "Say not, I will study the Law of God so that I may grow rich, so that I may be called Rabbi, so that I may receive my reward in the world to come. Nay, but to love the Lord thy God with all thy heart, is its own reward. So also, the Psalmist declared that man happy who "delighteth greatly in God's commandments," (Psalm cxii.) that is, the truest happiness does not fall to the lot of him who aims at and secures the reward for obeying the commandments, but of him who delighteth in the commandments themselves. The greatest of the sages taught the wisest of their disciples, "Be not like slaves who serve their master for the sake of reward."—Yad Hachazakah, Hilchoth Teshubah, ch. x.

The annual meeting and election of officers of the Hebrew Educational Society of Baltimore, was held last Sunday in the vestry room of the Eutaw Place Temple, Eutaw Place and Layale street. Those elected were: Rev. Alois Kaiser, president; Rev. Dr. Adolph Guttmacher, vice-president; H. S. Hartogensis, treasurer; Jacob Bamberger, secretary; directors, Kaufman Katz, Benj. Cohen, Isaac Davidson, E. H. Fried, Moses Daniel, Levi Gottschalk, Isaac Stiebel, S. C. Hollander.

A new Jewish congregation was chartered in Harrisburg, Pa., last week. The incorporators are Lewis Cohti, Max Isaacman, Max Williams, David Houck and D. Goronski.

Wit is said to be the soul of conversation, yet most people prefer it fresh.

Continued on page 8.

Children's Column.

For the Hebrew Standard.

A Prayer.

Thou art, O God, my Guiding Star,  
My Guardian Helper, kind,  
Thy radiance beams on from afar,  
In Thee a Rock I find

And when I call, ye, Thou dost hear  
My heart's most inward cry;  
I trust in Thee, I know no fear,  
For thou art always near.

Oh, keep me in Thy paths secure,  
Be ever Thou my friend,  
And teach me always to endure  
What e'er Thou mayest send.  
JANIE JACOBS, N. Y.

The New Judge.

In one of the countries of the far East there lived a king who was wise in his generation, and knew the thing which was good in the sight of the Lord. But his people sinned grievously.

When the chief judge of this country died the king called before him four of his wisest men and said to them: "Go out in the four corners of my land and search out each of you a good man and I will choose from these one to judge my people. And look ye well, that ye choose only the best." After many days the wise men returned bringing with them a man who had no hands, a blind man, one who was deaf, and one who was dumb.

Then the king was very angry, and caused these wise men to be thrown into prison, for he thought they mocked him. But when his anger was a little abated, and he could reason calmly, he communed with his soul thus: "These four wise men have brought the maimed, the blind, the deaf, and the dumb from the four corners of my kingdom. Surely the hand of God is in this thing." Then he sent for the wise men and said to them: "What is this thing that ye have done?"

Then they told him that in all his kingdom they could find no man who refused to accept bribes, save the man without hands, none but the blind who turned not after evil things; none but the deaf who failed to listen to follies and scandal; and none except the man who was dumb who uttered no lies, nor spoke no evil of their neighbors.

Then the king's soul was troubled, and he called an assembly of the people, and a great multitude gathered before the gates of the palace. And the king came forth with his four men whom the wise men had chosen, and spoke to the people saying: "Behold, I have sent out the wisest of my counselors to find out a man who excelleth in righteousness, to be a judge over you. But lo! the only man they could find who uttered no falsehoods was this man, who is dumb; the only one who listeneth not to slander, this deaf man; and all stretch forth their hands for bribes save this man who has no hands; and none turneth away his eyes from evil things, except this blind man. My people, O, my people, should it be thus? Shall it be said to the ends of the earth that you are a perverse and wicked people? Perchance the Lord will smite you with blindness, with deafness, and with all manner of blemish that you may learn to use with truth His goodly gifts. Repent, O, my people, go ye home and judge each his own ways. Pass sentence on your own deeds; for when He, before whom all things are recorded, shall summon you into His presence, whither then will ye flee from His anger?"

The all the people were sorely troubled, and each man felt that the words of the king were true, and some cried aloud: "Alas, what shall we do on that terrible day?"

Then the king's soul yearned for his people, and he said: "Fear not, ye who truly repent. Hath not the great judge given ye a knowledge of right and wrong? Let conscience be your new judge, then there will be little need to set over you judges of flesh and blood, for each man will have his judge within himself."

Then the people said: "We will do according to the words of the king." And as the years passed by they began to turn from their evil ways and the appearance of the land became even as the land of Eden, and the judges of the land were idle, for the causes of disputes were few.

And from year to year they kept, as a day of rejoicing, the day whereon the king had spoken to them. And when strangers asked: "Wherefore do ye rejoice?" they said: "Lo, know ye not that

this is a memorial of the day when we set over us our new judge?"

Bees in the Bible.

Of Eastern peoples the Hebrews, next to the Hindus, recognize the bee in literature. In the Bible we find the bee most fully appreciated. When Moses spoke to the children of Israel about their defeat by the Amorites, because they went to war against the command of God, he said: "And the Amorites which dwelt in that mountain came out against you and chased you, as bees do, and destroyed you in Sair, even unto Holmah."

You have probably read of bees attacking and defeating armies, and depopulating villages in the East, and, no doubt, the sting of the tropical bee is a matter to put armies to rout.

In the Psalms the bee is likened to hostile nations.

The Hebrews, like the Hindus, believed that honey bestowed knowledge, as is shown in the following verses:

"Butter and honey shall he eat, that he may know to refuse the evil and choose the good," and "My son, eat thou honey, because it is good; and the honeycomb, which is sweet to thy taste; so shall the knowledge of wisdom be unto the soul."

The name of the prophetess Deborah, who foretold the downfall of Sisera, means "a bee."

The word of God is compared to honey in the Psalms, where David, exclaims: "How sweet are Thy words unto my taste! Yea, sweeter than honey to my mouth."

In Proverbs we are told, "Pleasant words are as honeycomb, sweet to the soul, and health to the bones."

When Jacob sent his sons to Egypt to buy food, he directed them to gain the favor of the governor by taking him a present. He said: "Take of the best fruits of the land in your vessels, and carry down the man a present, a little balm and a little honey, spices and myrrh, nuts and almonds."

Honey was considered one of the choice gifts of the land. In the Book of Kings, where Jereboam sends his wife to the prophet, he bids her, "And take with thee ten loaves, and cracknels, and a cruse of honey, and go to him."

Honey was one of the gifts brought to David's army when they were encamped in the wilderness. The manna gathered by the children of Israel in the wilderness was delicious, "and the taste of it was like wafers made with honey."

The children of Israel brought as an offering to the Temple of the Lord "in abundance, the first-fruits of corn, wine and oil, and honey."

Honey in Palestine, as in India, was found in clefts in the rocks and in the trunks of trees. Honey in the rock is referred to in the Bible, in the Psalms, where the Lord complains of the disobedience of Israel, and declares what He would have done for them if they had deserved it:

"He (Jehovah) should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee."

In the Book of Judges we read how Samson found the honey in the carcass of the young lion he slew. It is not stated that the bees had their origin in the dead body of the lion, though if that is meant, we have here a trace of the superstition believed by the Greeks, that the bee comes from the body of a slain bull.

Spice and Pearls.

Two teachers, Hiyah and Abuhu, arrived at Pumbeditha. Desirous of learning, the people come in streams to be led through the stately structure of knowledge.

Hiyah was known far and near; a penetrating mind and deep learning distinguished him above all. He should be the first to lecture.

He arranges his subject in a masterly manner, casts glances deep into the rich treasures of learning, earnestly and measuredly he suits words to thoughts. All listen—but soon retire. They depart, and return not again.

The next day Abuhu is to speak. His was the high gift of speech; the rich treasures of words are at his command. Easily he winds thoughts into a maze, and as easily he unravels it. He recounts legends and traditions to the people, who listen with delight. The masses come streaming on; their thirst for knowledge is insatiable.

At this Hiyah grows sorrowful, that so little applause was given him and so much to his companion. But Abuhu comforts him, and says:

"My brother, you offered them pearls and diamonds. These rarely find a purchaser; for your customers must be rich and have due appreciation. I, on the other hand, am a poor trader, who sells spice and balm for domestic use. Who is too poor to buy a little spice? Who so devoid of appreciation as to despise its fragrance? My brother, leave the spice to the poor, of whom there are so many, and the pearls—well—keep them for the wealthy."



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Last Sunday evening, Rev. Dr. Thornier, minister of the Congregation Hand-in-Hand, delivered a lecture before Yorkville Lodge No. 69, on "The Jew of the Twentieth Century." Grand-Master Stern of the Order and Grand Master Wick of the State and other prominent officials were present. The subject was well handled and made an impression upon the large audience present.

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**Another Great B'nai B'rith Charity.**

LITTLE ROCK, Ark., Oct. 26.—District No. 7 of the Order of B'nai B'rith is making arrangements to erect a national charity hospital in Hot Springs. The matter was discussed at some length and favorable action taken by the convention of the order held in Little Rock last year, and Charles S. Stiff of this city was appointed chairman of the hospital committee for this district, which comprises seven Southern States—Arkansas, Texas, Louisiana, Mississippi, Alabama, Florida and Tennessee. While Louis Volmer was in Hot Springs attending the U. C. V. reunion he received a letter from Mr. Stiff requesting him to appoint a local chairman, who in turn should be instructed to appoint a committee, for the purpose of looking after the local interests of the enterprise. Mr. Volmer, in accordance with this request, appointed Gus Strauss, who has appointed the following committee: F. C. Stearns, president of the Business Men's League; Mayor George K. Belding, C. F. Cooley, secretary of the league, and Rabbi Rhine. (Their first work will be the selection of a suitable site for the hospital on the government reservation, the lease of which is to be requested from the United States Government. Pledges have been secured from the Congressional delegation that they will use their influence to secure the grant by Congress. The matter will be taken up at the approaching short session and it is hoped that it will be consummated without delay, so that the order may proceed with the work of arranging for the erection of the building at the next annual convention, to be held in Pensacola, Fla. The building will be modern

in all respects, with the latest improved equipments and conveniences for the treatment of all diseases. The B'nai B'rith has several fine institutions throughout the United States—two at New Orleans, one at Denver, two in Chicago, one in Brooklyn, three in New York, two in Cincinnati, and others.

**LITERARY.**

**Heroes of Myth.**

By Lillian L. Price. Cloth, 191 pages. (Stories of Heroes Series.) Silver, Burdett & Co., Boston and New York.

"Stories of Heroes" is the title of a new series of supplementary readers in history, edited by Chas. B. Gilbert, superintendent of schools, Rochester, N. Y., which aim to teach history by gathering into separate volumes stories of men representative of different stages of civilization, advancing from the lower to the higher, in an order analogous with the child's own development. "Heroes of Myth" is the first volume in the series, and is intended for elementary grades. In the early stages of the child's development, when his imagination is most dominant, he demands marvels, and absorbs myths merely as stories, without a shock at impossible things.

The ten stories comprising this volume are drawn from the myths of as many peoples: Egypt, China, India, Persia, Japan, Greece, Rome, Britain, Germany and Russia are represented. All of the myths have been repeated from generation to generation, and some have been told in the great classics, as the Iliad, the Aeneid and the Nibelungen Lied. Each story centers around some hero, whether it be Beowulf, Achilles, or Aeneas; and at the same time gives glimpses of the primitive life and ideas of the race from which it sprung.

The place of myths in education has long been established, and the present volume furnishes just that reading which progressive teachers want for elementary grades.

The large and growing audience which has learned to admire Edward Howard Griggs through his appearances on the lecture platform and through his book, "The New Humanism," now in its fourth edition, will be pleased to read the announcement of a new work for November publication.

The title is "A Book of Meditations" (B. W. Huebsch, New York), and the author himself describes it as "a volume of personal reflections, sketches and poems dealing with life and art; an autobiography, not of events and accidents, but of thoughts and impressions." The hold which Professor Griggs has on the people who hear him is illustrated by the remarkable series of ten addresses on "Moral Leaders," which he delivered last winter at Tremont Temple, Boston. At the first lecture the auditorium was well-filled; at the second the audience was larger, and as the series drew to a close hundreds of people were turned away from the Temple each week.

His thought has caused many of his admirers to herald him as the heir to Emerson's mantle, while another opinion is expressed in the appellation given him by a Boston clergyman, who devoted several sermons to attacks on this "gilded pagan."

Professor Griggs serenely continues writing and lecturing on education, ethics, art and literature, apparently more disturbed by some of the praise lavished on him than by petty attacks. A perusal of his new book will open a new and broad window on the great problems of life.

**A Belated Dinner.**

The great Hillel invited once one of his colleagues to dine with him, and told his wife to prepare suitably for the entertainment of his guest. At the appointed hour the two rabbis took their seat at the dinner table, but the dinner was not forthcoming. They began a discourse on religious questions, and forgot for a time the dinner which they had come to partake of.

But, finally, Hillel thought that something strange must have happened. "Well," he thought, "my wife has, no doubt, some weighty reason; I better wait until she is ready, and say nothing." Her husband, in the kindest of tones, said: "My dear child, was your dinner not ready? Why did you keep us waiting so long?" "She said," "The dinner was ready to be served when a poor man came in and told me, with tears streaming down his

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cheeks, that his daughter was getting married to-day and he did not have the means to furnish the wedding meal. I did not hesitate, but gave him the dinner I had prepared for you, and had your dinner cooked fresh."

Hillel was delighted, and said: "You have done well, as a good and God-fearing woman should have done."—Talmud Derech Erez, 18.

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**Lawrence, Mass.**

The fourth anniversary of the Young Hebrews' Association was celebrated on Simcath Torah. The society was organized by a number of boys who at the time averaged in age but twelve years, and by dint of hard and persevering work succeeded in not alone holding their organization together, but by a unity of effort making it most successful, numerically, financially and socially. To-day their members average in age from thirteen to eighteen years, most of whom attend either the high or grammar schools of Lawrence.

The society is run on business principles and in a short time a course of Hebrew literature will be begun. The two principal social events are the annual picnic held in July and the Simcath anniversary celebration every Simcath Torah. The officers are: President, Morris Baumstein; vice-president, Lewise Goldberg; secretary, Aran Berenson; treasurer, Aga Shagelow; conductor, Samuel Bendixon; first trustee, Lewise Shapiro; second trustee, Jacob Kamerow; third trustee, James Fox.

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CITY NEWS.

Seventy-Second Street Synagogue. Rev. Dr. Falk Vidaver will preach on the subject "Israel a Contributor to the World's Civilization."

Temple Israel of Harlem. The address by Rev. Dr. M. H. Harris, this Friday evening, will be "Story of the American Jew." Saturday morning, November 3, subject of sermon "Leaving the Fathers House."

Temple Emanu-El. Sunday services and lectures will be resumed for the season at 8:00 a. m., Nov. 26, at 11th and 5th streets, and continue regularly at 10:00 a. m. The Friday evening service is held as usual at 8:00 o'clock and the Saturday service at 11 a. m. Next Sabbath, Nov. 3, Dr. Joseph Silverman will preach on "The Biblical Conflict Between God and Man."

Congregation Shaari Zedek. Rev. Dr. Albert Sussman will preach this Sabbath on "The Jewish People."

Congregation Agudath Jeshorim. The Jewish people are the greatest of humanity. This subject will be the subject of the Sabbath service at 8:00 a. m. and 10:00 a. m. on Nov. 26.

Mr. Zion Congregation. The next meeting will be held Sunday, November 3, at 8:00 a. m. The president, Mr. I. Michelson, the vice-president, Mr. C. Lowenthal, and the financial secretary, Mr. J. Abels, were elected to succeed their predecessors in their respective offices and as trustees. In addition Mr. Charles Wilder was also chosen to serve on the board and as recording secretary. Mr. Paul Pines, the honoree treasurer, was retained in his office, and Messrs. S. Salomon, J. Sammet, J. Malino and L. Arntbauer complete the personnel of the administrative body of the congregation.

Rabbi Samuel Greenfield was re-elected for another term, at an increased salary. The first step toward the reorganization of the Sabbath-school took place last Sunday, and the work will be continued Sunday, November 3, at 8:30 a. m.

New York Board of Jewish Ministers. At the monthly meeting of the New York Board of Jewish Ministers, held at the rooms of the Y. M. H. A., on October 2, the following officers were elected: President, Rev. Dr. Henry Pereira Mendez; first vice-president, Rev. Dr. Joseph Silverman; second vice-president, Rev. Dr. Maurice H. Harris; recording secretary, Rev. Raphael Benjamin, M. A.; corresponding secretary, Rev. Dr. Samuel Schulman; treasurer, Rev. Dr. Bernard Drachman.

Mr. S. Margulies, a son of Rabbi M. Margulies, of Boston, has arrived in this city, prior to entering the Jewish Theological Seminary. Mr. Margulies is a graduate of Harvard University and well versed in Gemiles and the Talmud. Mr. Margulies was very popular in Boston, and was president of the Boston Council of Zion. While here Mr. Margulies will also attend Columbia University and take a three years' course in philosophy.

Emanuel Sisterhood. During the month of October 293 families, representing 676 individuals, residing in the district cared for by the Emanuel Sisterhood, were visited and assisted according to their needs. Two hundred and forty-two articles of clothing and 15 pieces of furniture were distributed; 44 visits were paid by the physician in charge, and 89 orders for groceries and meat were issued. In the employment bureau work was secured for 45 applicants. The public is cordially invited to visit the Home, No. 318-320 East Eighty-second street, in order to see the good work that is being done. Classes are in session daily, receiving instruction in all branches of sewing and cooking, and the day nursery and kindergarten for infants and children of mothers who are compelled to act as bread-winners, are of especial interest.

Sisters of Zion. The Sisters of Eloy of Zion had a concert and ball at Arlington Hall, 39 St. Mark's place, Sunday night. Prominent speakers, singers and violinist made the evening very pleasant.

About ten o'clock the ball followed, until three a. m. Besides the speakers, Mr. J. Levinson sang Zionist songs.

The Jewish Theological Seminary. Doctor Cyrus Adler, President of the Board of Directors of the Jewish Theological Seminary of America, authorized the following statement: A meeting of the Board of Directors of the Jewish Theological Seminary of America was held on Sunday last, October 26. The death of Doctor Aaron Friedenwald, a member of its Board, at Baltimore, on August 26, was announced and appropriate resolutions in his memory were adopted. His son, Doctor Harry Friedenwald of Baltimore, a well-known oculist, was elected his successor. A bequest of \$500 was received from the estate of Doctor Aaron Friedenwald to which his wife, Mrs. Bertha Friedenwald added the sum of \$700 in addition, that the directors would establish a prize to be known as the Aaron Friedenwald Prize. The fee has been accepted and the prize will be awarded annually for the best essay on a subject relating to Jewish Theology.

Mr. J. L. Buttwieser offered in behalf of his family to donate to the Seminary the sum of \$2,000, to establish two prizes in memory of his father, Laemmlein Buttwieser, one for the best essay on a subject relating to the Talmud, the other for the best essay on a subject relating to the Bible. These three prizes of the annual value of \$400 will be awarded at the end of each year upon subjects to be set by the Faculty. The date of Professor Schochter's inaugural lecture was fixed for Thursday evening, November 26, in the Auditorium of the Young Men's Hebrew Association at 8:30 P. M. Reverend Doctor B. Drachman was appointed Acting Reader in the Codes. Reverend Joseph Mayer Asher was elected Professor of Hermiletics.

Joseph Mayer Asher was born in Manchester, England, in 1872. He received his earliest Hebrew education from his father, a scholar of repute, while his secular training was obtained in the Manchester schools, including a three-years' course in Natural Science and two years' practical training as a teacher. In 1889-90 he became a student, one of the so-called Kovna Perushim. After four years he received the Hatorah from Rabbi David Tevel Katzenellenbogen of Savalk. Upon his return to Manchester he accomplished the reorganization of a large Hebrew School. He was appointed by the Treasury Judicial Assessor and Interpreter to the Court of Judge Barry, and retained the office for four years. Entering Victoria University he was graduated in 1897 in Honors School of Philosophy in the first class. He was awarded the University Scholarship (open only to graduates) in philosophy. Subsequently he entered Cambridge University as a post graduate student under Professor Ward and Professor Sidgwick. In 1898 he was awarded the Langton Fellowship by Owen's College, Victoria University, the highest honor in its bestowal upon any graduate. Thereafter he worked in Bonn under Professor Benno Erdmann and then in Mansfield College, Settlement, Connig. to America, he was elected in 1900 Rabbi of the Madison Avenue Synagogue, New York.

Y. M. H. A. A musical and literary entertainment will be held on Sunday evening, November 3, in the auditorium. A short concert programme has been prepared which will be followed by an illustrated lecture on "Pilgrimage to Mecca," by Dr. James Rosedale.

Thanksgiving Day services will be held on Thursday morning, November 27, and Mr. Leo N. Levy, president of the I. O. B. B., who was asked to deliver the address, has accepted the invitation. The educational classes have a larger enrollment than in any previous year, and the attendance has been good. In fact, the attendance in all departments of the building is larger than last year and all the various activities in the building are well sustained. The attendance for the month of October reached a total of 14,813, against 14,722 last year. The attendance in the library reached a total of 2,800, against 1,880 last year. The speaker this Friday evening at the religious exercises is to be Rev. Dr. K. Kohler, and on Friday evening, November 14, Rev. Dr. Stephen S. Wise, of Portland, Ore., will be the speaker.

ENGAGEMENTS.

BUTLER-BECKER.—Mr. and Mrs. Louis Becker announce the engagement of their daughter Jessie to Mr. Myron Butler. At home Sunday, November 9, 1902, seven to ten p. m., 335 East 77th st. No cards.

COHN-LEIBOWITZ.—Mr. Julius Cohn and Miss Hattie Leibowitch. At home Sunday, November 9, care Mr. I. Lewis, 11 East 108th st.

COHEN-BLEIER.—Miss Leonora Cohen, daughter of Mr. and Mrs. David Cohen, of 238 East 72d st., to Mr. Frank Bleier. At home Sunday afternoon, November 9, from three to six.

CONSTINE-ZETOSCH.—Nat Constine to Miss Jennie Zetosch. At home Sunday, November 9, 205 East 124th st.

COOPER-SANFT.—Mr. and Mrs. Samuel Cooper announce the betrothal of their daughter Beatrice to Mr. Harry Sanft. At home Sunday, November 9, 1902, at 40-54 East Fourth street.

DUNTES-SOLOMON.—Mr. and Mrs. Morris Solomon, of 14 West 120th st., big to announce the engagement of their daughter Ruby to Mr. David Dundes. Notice of reception hereafter.

ELTINGER-KORNBLUTH.—Mr. and Mrs. A. Kornbluth announce the engagement of their daughter May to Mr. William Eltinger. At home Sunday, November 9, from three to six o'clock, 31 East 10th st. No cards.

GOODHART-LEBERMAN.—Mr. Lawrence G. Goodhart to Miss Adele R. Lederman. At home Sunday, November 9, 1902, three to six, 100 West 119th st.

HAIN-SINSHEIMER.—Mr. and Mrs. Hugo Hain announce the betrothal of their sister, Minnie Sinsheimer, to Mr. Louis Hahn. At home Sunday, November 9, from three until six p. m., at 323 East 9th st.

JACOBS-PRICE.—Mr. and Mrs. Joseph Jacobs announce the engagement of their daughter Sadie to Mr. Harry Price. At home Sunday evening, November 9, 55 East Broadway.

LAUBHEIM-HABERMAN.—Mr. and Mrs. Haberman beg to announce the engagement of their daughter Rose to Mr. Maurice Laubheim. At home, 250 West 121st st., Sunday, November 9, 1902, from three to six p. m., No cards.

LEVY-BOCK.—Gretchen, daughter of Mrs. B. Bock, to Max Levy, betrothed. At home Sunday evening, November 9, at 163 Madison ave. No cards.

OPPENHEIMER-WOHLGEMUTH.—Mr. and Mrs. M. Wohlgenuth beg to announce the engagement of their daughter Frieda to Mr. I. B. Oppenheimer, 441 East 86th st.

PEMER-KOHNFELDER.—Mr. and Mrs. Charles S. Kohnfelder announce the engagement of their daughter Rose to Mr. Jacob Perner. At home announcement later.

RICH-WOLFF.—Mr. and Mrs. Jacob Wolff, of 63 West 115th st., announce the engagement of their daughter Freda to Mr. A. M. Rich, of New York.

SCHILLER-BLOCH.—Mr. and Mrs. Isidor Bloch, 86 East 108th st., announce the engagement of their daughter Pora to Mr. Harry Schiller. At home Sunday, November 9, from three to six. No cards.

SPANDAU-BRANDENBURG.—Mr. and Mrs. T. Brandenburg announce the betrothal of their daughter, Tillie Marcella, to Mr. Jack H. Spandau, of Washington, D. C. At home Sunday, November 9, 1902, from three to six p. m., 30 West 112th st.

STERN-SPEIER.—Mr. G. Speier announces the engagement of his daughter Henrietta to Mr. Sam Stern. At home Sunday, November 9, 276 West 118th st., New York.

WEIL-WOHLGEMUTH.—Sara Wohlgenuth to Albert Weil, city.

WEISS-STRELITZ.—Mrs. Rosalie Strelitz announces the betrothal of her daughter Flora to Mr. Aladar Weiss, of New York. At home Sunday, November 9, 1902, No. 551 Park ave., New York.

Harmonic Club's Moving. The Harmonic Club, which has decided to leave its present quarters, at 45 West Forty-second street, will not consider the house of the Knickerbocker Club, at Madison avenue and Forty-fifth street, because its building committee does not want to have entertainments at which women might be invited. The decision was reached at a meeting of the committee last Sunday afternoon. The belief is that the Harmonic Club is a man's club, to which no women need apply.

The members of the committee do not desire to subject the club in new quarters to the danger of an invasion by the acquisition of a clubhouse that has a ballroom.

In accordance with the sentiment expressed it was voted that another committee be appointed to select a site for a clubhouse, and that the site should have not more than a 75-foot frontage.

Beth Israel Hospital. Joe Weber, Lew Fields, Sam and Lee Shulert and the seven Sire brothers were elected members of the Advisory and Entertainment Committee of the Beth Israel Hospital, at a meeting in the institution last Sunday, at which \$1,650 was netted for the annual Purim festival in Madison Square Garden, on January 3. Mrs. William Einstein, Mrs. Isidor Straus, and Mrs. W. J. Ehrlich have consented to act as patronesses of the ball. Governor Odell has promised to attend. The capacity of the hospital has been overtaxed so much that it has been deemed advisable to purchase an adjoining parcel of property for the extension of the children's department. An ambulance service for the East Side is to be established.

Clara de Hirsch Home for Working Girls. Through the efforts of Mrs. I. S. Ellison a very successful and most enjoyable entertainment was given on Sunday evening, November 2, at the Clara de Hirsch Home.

Social. Mr. and Mrs. Louis Wertheim have returned from their honeymoon trip to the South. They have fitted up their new home, on Arlington avenue, Jersey City, N. J., and are at home to their many friends.

Shekel Day. Shekel Day, which is to be held this Sunday, promises to be a thorough Zionist success. The staff of the Federation of American Zionists, aided by many volunteers, has been engaged throughout the whole week in preparing for the day.

In New York, a mass meeting at which Professor Richard Gottheil, president of the Federation, will preside, and the Rev. S. S. Wise will speak, will be held on Sunday evening in the auditorium of the Educational Alliance. On Saturday evening mass meetings will be held at the Eldridge Street Synagogue and the Shinar Synagogue, Madison and Montgomery streets. On Sunday meetings will also be held at the Ducker Synagogue, Attorney street, at the Clinton Street Synagogue and the Hillier Street Synagogue.

During the day a canvass will be made by Shekel collecting committees; and in addition shekels will be received at the following stations, all under the direction of the organizers, whose headquarters will be at the B'nei Zion rooms, 169 Henry street; B'nei Zion, 369 Henry street; Ohave Zion, 9 Rutgers place; Sisters of Zion, 264 East Broadway; B'nei Zion Kadimah, 180 Eldridge street, 305 Broome street; Zion Benevolent Society, 200 East Broadway; Tiffereth (Glory) of Zion, 79 Suffolk street, 187 Rivington street, 81 Columbia street, first floor; Carmel Wine Co., 354 Grand street; Jewish World, 9 Rutgers street, Jewish Daily News, 185 East Broadway; Brooklyn Dorshel Zion and Daughters of Zion, Zion Institute, 20 Leonard street; Brownsville Dorshel Zion, Tairud Thorah.

Besides New York, collections will be made in many other cities, at the rooms of the various societies, or at specially appointed places, made known in the local press. In many cases mass meetings to celebrate Shekel Day will also be held. Up to Tuesday evening 10,000 receipts forms had been distributed among the collecting bodies.

To Investors. Sealed proposals for \$7,500,000 of 3 1/2 per cent. corporate stock of the City of New York will be received by Comptroller Grout, until Tuesday, the 11th day of November, 1902, at 2 o'clock p. m. This is registered stock of the City of New York, and bears interest at the rate of 3 1/2 per cent. per annum, from and including the date of payment thereof. Executors, administrators, guardians, or others holding trust funds are authorized to invest in this stock. Detailed information of this issue of corporate stock of the City of New York can be obtained from Hon. Edward M. Grout, 280 Broadway.

MARRIED.

Shuman-Wolf.

Miss Eugenie Shuman was married to Mr. Jay Leigh Wolf, of Baltimore, last Wednesday evening, at the Builders' League, No. 74 West 126th street. The Rev. Dr. Maurice Harris officiated at the ceremony, which was supplemented by a wedding dinner. The bride was given away by her father, Mr. J. S. Shuman. Miss Gertrude Shuman, Miss Edna Hartman, Miss Emma Suggenheimer and Miss Jeannette Goodman were the bridesmaids. Mr. Albert H. Bernhart was best man, and Messrs. Isidore Suggenheimer, Isidore Koppner, Edward Mulhauser and Joseph Bendix served as ushers.

Lesser-Dresner.

On Sunday, November 2, 1902, at the bride's residence, Mr. Harry Dresner to Miss Ray Lesser. Rev. B. Hast officiated.

Becker-Levy.

On Tuesday, November 4, 1902, at Terrace Garden, Fifty-eighth street, Mr. Irving S. Levy to Miss Ray Becker, by the Rev. B. Hast, assisted by the Rev. M. Schoen.

Levy-Hirschfeld.

Tuesday, October 28, 1902, at the residence of the bride's parents, 1787 Madison ave., Florence, daughter of Mr. and Mrs. Hiram Levy, to Nat. C. Hirschfeld.

Rosen-Koerper.

On Sunday, October 26, 1902, by the Rev. Dr. M. Krauskopf, of 82d St. Congregation, Miss Kate Koerper to Mr. Jacob Rosen.

Sarner-Friedlander.

Julius H. Sarnor to Miss Miriam Friedlander, Tuesday, October 28, 1902.

Wolf-Fabian.

On Sunday, October 26, 1902, by the Rev. M. Fried, Josephine Fabian to Solomon Wolf.

Hirsch-Plechner.

On Sunday, October 26, 1902, Rosa, daughter of Mr. William B. Plechner, to Siegmund Hirsch.

Kramer-Schiffer.

At the 82d St. Temple, Sunday, October 26, 1902, William Kramer to Miss Julie Schiffer, by Rabbi M. Krauskopf.

Liniver-Weisberg.

On Sunday last November 2, 1902, Miss Ceilia Liniver was married to Mr. John Weisberg, the ceremony was performed by Rev. Joseph Segal.

Baumgarten-Paul.

On Sunday last November 2, 1902, Miss Leah Baumgarten, was married to Mr. Jacob Paul, Rev. Jos. Segal performed the ceremony.

Baum-Bieber.

The marriage ceremony of Rev. Sol. Baum, Cantor of Temple Beth Israel Bikur Cholim, with Miss Victoria Bieber took place last Sunday afternoon at the Synagogue, 72d street and Lexington avenue, the Rev. Dr. Vidaver officiating. There was a large attendance of relatives and friends who graced the occasion by their presence. The happy couple are spending their honeymoon at Old Point Comfort, Va.

Mendelson-Busnitz.

Sunday, November 2, at the house of the bride, 1637 Lexington avenue, Mr. Lewis Mendelson and Miss Etta Busnitz, by Rabbi Samuel Greenfield, of Mt. Zion Congregation.

Seligman-Bernstein.

Sunday, November 2, at Madison Hall, Mr. Max Seligman and Miss Bella Bernstein. Rabbi Samuel Greenfield officiated.

Mr. Philip Morrison, son of Mr. and Mrs. Morris Morrison, will be married to Miss Sophia Steinfels on the 27th inst., at the Temple "Beth Israel Bikur Cholim," by Rev. Dr. Falk Vidaver.

Under the management of F. L. Morhard, the Albany Dental Association has rapidly advanced to the fore, and to-day is recognized as one of the leading dental establishments of the metropolis. New and up-to-date methods are in vogue here, and all work is absolutely painless, and the many years that they have been established in the one locality is a sufficient guarantee as to their reliability. The location, No. 291 Third avenue, near Twenty-third street, is central and easy of access by all lines. Their prices are very reasonable, as the following will show: Extraction, 25 cents, and with painless method (no gas), 50 cents. Sets of gum teeth, \$6.50. Full upper and lower sets, \$12. Partial plates, from \$1.50 to \$6.50. Crown and bridge work a specialty. Gold crowns, \$6.50. Porcelain crown on pivot teeth, \$4. Open evenings until 9; Sundays, from 10 a. m. to 1 p. m.



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Second Class Mail Matter.

הנירו בונים והשמינו ושמא נכח  
Declare Ye among the Nations,  
Publish and set up a Standard.

As we go to press Wednesday even-  
ings, local notices, to secure insertion,  
must reach us before noon that day.

NEW YORK, NOVEMBER 7, 1902.

Sabbath Portion of the Law:

לך לך

Driven from their home, the chil-  
dren of Israel still obeyed their destiny  
in a strange land.

Men without a set principle or sta-  
bility of character, cannot be relied  
upon in any respect.

Perhaps a good name is more to be  
desired than great riches, but it is  
much the same thing at the bank.

By being scattered and dispersed,  
the people of Israel obeyed its mission  
as outlined by the Providence of his-  
tory.

The *American Israelite*, in a caustic  
reply, belabors Franklin for having  
the impudence to criticize it for its  
social news feature.

How many have already forgotten  
the stern resolutions they made but a  
short time ago when they were in the  
humor of sincere repentance?

The Bible is ignored in the homes  
and by the families of Jews as if it did  
not belong to them at all, or as if it  
was a poor relation.

The children of the Ghetto are in  
open revolt against being considered  
curiosities by their richer and more  
aristocratic (?) co religionists.

Sir Marcus Samuel, the fifth Jewish  
Lord Mayor of London, stepped into  
office under most brilliant auspices.  
The Jews of England may feel proud  
of its community's record.

Humility is part of the teachings of  
Bible and the sages. We should not,  
therefore, glory in the foolish and  
hypocritical phrases mouthed by every  
politician who addresses a Jewish au-  
dience.

How do the local rabbis feel when  
they are shown that they are no draw-  
ing-cards, and that a Hirsch has to be  
invited to speak before a meeting in  
order to procure a large audience for  
the annual report of the United He-  
brew Charities?

The *American Israelite* ought not to  
omit Friedman, Professor of Semitics  
at Boulder University, Colo., in its  
list of Jewish professors at the vari-  
ous seats of learning. His reproduced  
picture may show him to be even  
handsomer than Felix Adler.

How God Appears to Us.

וַיִּרְא אֱלֹהִים

"And the Lord appeared to Abram  
and said, unto thy seed will I give  
this land; and he built there an altar  
unto the Lord who had appeared  
unto him."—Genesis xii. 7.

The existence of God is the one  
thing that is incomprehensible in reli-  
gious lore, and which furnishes occa-  
sion for scoffers and infidels to re-  
mark, "we don't believe in God, be-  
cause we cannot see Him."

They believe only what they see.  
It is a wonder that they believe  
themselves bright when they cannot  
see their own brains.

Of course, they conclude that they  
have brains, because all persons have  
brains, but they don't consider, judg-  
ing from the sublime spirit innate in  
all human life, that there is a God:  
even the lowest and most ignorant  
has more intelligence than the beast  
has, and if we take cognizance of the  
great universe with its uncountable  
sun, moon, stars, planets and satellites,  
all moving with the most exact regu-  
larity, which no human mind can  
comprehend and containing which no  
human skill could begin to produce  
any machine to work for thousands  
and thousands of years without get-  
ting out of running order, much less a  
stupendous work where not only hu-  
man hands cannot reach, but not even  
human gaze or even human concepta-  
bility understand.

It is a supreme intelligence, a su-  
preme force that created, contrived  
and moves all. We cannot say that  
it is nature that does the work. We  
contemplate nature in its uncertain  
phases in its continual change and in  
the unseasonable weather that it gives  
us. When there should be cold, warm  
weather comes, or *vice versa*; when  
we need rain, or sunshine, the opposite  
may happen, and thus could we argue  
at length and show how unreliable  
nature is, while God's work is so per-  
fect that night and day come without  
fail. Never two days or two nights  
in succession, never a minute's varia-  
tion, but each twenty-four hours bring  
us one day and one night, changing  
so gradually into shorter and longer  
time of one or the other that the best  
mathematician could not have arrang-  
ed it better. In short, if we but apply  
reason to our inferences, we discover  
that God appears to us so manifestly  
that we cannot but have implicit faith  
in the knowledge.

This must have been the case with  
Abraham.

God spoke to him before and he  
obeyed when he was told to leave  
even his father's house and his native  
land. He had received God's blessing  
and was truly blessed. His father,  
Terah, doubtless saw that Ur was not  
a fit neighborhood to raise and educate  
children, and he departed, intending  
to go to Canaan, but remained in  
Haran, a place not much better, and  
died there. Abraham, however, listen-  
ed to God's bidding and left Haran and  
went to Canaan, to a locality where  
the evil influences of his associates of  
many years standing could not impair  
his moral virtues. Then God appeared  
to him. His firm belief and trust in  
God evoked him this blessed privilege.

How many men good and true, to-  
day live in the faith of God?

They believe in Him, they pray to  
Him, they have their children taught  
the knowledge of God, yet they do  
not trust in Him; they fear to live  
according to His will, lest it might  
impoverish them.

God speaks to them and they hear  
the message partly, for they do some  
good, they follow some of His divine  
behests, but they violate a great many  
of His ordinances, and God does not  
appear to them.

It takes trust, confidence, faith—  
implicit faith in God that He appear  
to us.

Even to Abraham God did not ap-  
pear at once.

He spoke to him, gave him counsel  
and direction, blessed him, and Abra-  
ham received and conceived it all as  
coming from God, then God appeared  
to him and Abraham built an altar to  
the Lord that had appeared to him.

Numerous and Petty Charity

When at the annual meeting of the  
United Hebrew Charities, the matter  
of overlapping charity was considered,  
it was shown that New York is ridden  
to death by charity societies. Every  
congregation must have its own relief  
organization. Everybody must try to  
have his or her own particular hobby  
carried out by the formation of a new  
society. Now it may be the distribu-  
tion of *Matzos* at Passover, now the  
relief furnished the poor by giving  
away coal and wood, now a shroud  
and burial organization, now one thing  
and then another, and New York is  
preyed upon by Sisterhoods and Spe-  
cial Aid Societies without number and  
abatement. The number is constantly  
growing and it would seem as if the  
community was having its heart en-  
larged until at some future time it  
will burst from an overstrain.

They who are perfectly indifferent  
scent no danger from the evils of a  
system which is gnawing away at  
the vitals of communal philanthropy.  
Necessarily, the aid given is limited to  
a few dollars in many of these smaller  
associations. They who know some-  
thing, know that in the majority of  
instances, say about 95 per cent of  
the applicants who appear before  
these irresponsible bodies, the few  
dollars given in accordance with the  
limitations placed upon the gift by  
the constitution and by-laws are virtu-  
ally wasted and thrown away. Who  
in poverty, sickness, or dire distress  
would find himself benefited by his  
being enriched by a dollar or two or  
three more. Sentiment rules. Some  
people must feel that they are sympa-  
thetic and benevolent. Just at this  
time the sickly sentimentality which  
assumes shape and form in the numer-  
ous distribution of small sums and  
trifling gifts prevents the growth of  
larger enterprises having scientific  
elemosynary objects in view. There  
is a sad waste of energy and funds  
which, if properly directed, could  
achieve wonderful results. Only the  
greatest co-operation can effect the  
concentrated cure which a concen-  
trated evil requires. Good but petty  
hearts stand in the way of this.

While the Protestant Church is en-  
deavoring to restore the ceremonies  
and ritual common in the Church of  
England for a thousand years or more,  
the Jewish reformers are using every  
effort to discard the customs and cere-  
monies of Jews which have been hal-  
lowed by centuries of observance.

How many people thought of giving  
the tenth of their income, in accord-  
ance with the old custom, which bade  
the people bring their tithes at the  
Harvest Festival?

Purblind Radicalism.

Wonderful to relate and disappoint-  
ing in its results is the eloquent plea  
made by Rabbi Leon Harrison of St.  
Louis, to restore a little of the old-time  
fervor in the services by the introduc-  
tion of the old prayers. At a subse-  
quent meeting of the congregation,  
which has always been radical, let it  
be understood, the answer made to  
the Rabbi's request was a stout re-  
fusal to comply with it.

That a radical of radicals who was  
among the leading exponents of the  
transfer of the Saturday Sabbath to  
the Sunday Sabbath, if press reports  
of last spring are to be believed,  
should feel and thoroughly realize the  
shortcomings of the dozen and one  
rituals now in use, argues for a health-  
ful reaction that is setting in, much to  
our pleasure.

If Harrison is well-versed in any-  
thing, it is in his knowledge of devo-  
tional literature. His correct and ex-  
act acquaintance with the best-known  
hymns entering into the liturgy of  
our neighbors, the Christians of all  
denominations, and his own faultless  
and idiomatic English style, render  
him a competent critic of the poor  
efforts towards the making of prayer-  
books, so largely indulged in by every  
half-way successful minister.

There is neither inspiration nor the  
true spirit of Judaism, the historical  
*Geist* battling for self-existence and a  
certain degree of mastery as repre-  
sented in the world's annals of the  
position of the Jew, in the rantings of  
the Union Prayer Book, in its tedious  
and long drawn-out prayers, imita-  
tions of the old *Machzor*, calculated to  
occupy the entire day of Yom Kippur,  
for instance. Rabbi M. P. Jacobson's  
endorsement to the contrary notwith-  
standing, the production of the Con-  
ference in the shape of the Union  
Prayer Book will stand for all time as  
a monstrous piece of distortion, la-  
bored, turgid, the abortive product of  
many adverse minds.

The language, too, is anything but  
the kind suited for Jewish devotion.  
It sounds like Methodistical cant at  
best, and rolls along over rocks and  
boulders as if the style, like a running  
brook, could thus free itself of its  
mud.

Every sermonizer cannot write pray-  
ers worthy of being printed in a pub-  
lished ritual. We are even safe in  
saying that there may not be one,  
certainly not more rabbis, in the coun-  
try to-day who are qualified to write  
prayers which ought to be assured a  
permanent existence. Evidently Har-  
rison is of the same mind, for in his  
lecture he rejected all the rituals pre-  
pared by the "half-baked," and dis-  
avowed the fitness of that soulless  
Frankenstein yclept Union Prayer  
Book, created by unripe and immat-  
ured brain and hands of a committee  
of editors.

That the congregation of St. Louis  
failed to adopt the Rabbi's suggestion,  
only proves how far Radicalism is  
steeped in its own folly. Pride born  
of error is the most serious thing to  
combat and overcome. In their igno-  
rance men believe themselves in the  
vanguard of progress, knowledge and  
advancement, if they assume a nihil-  
istic attitude on all questions of reli-  
gion, conservative or orthodox. With-  
out entering into the details of the  
comparative merits of Orthodoxy and  
Reform, for their knowledge is all too  
circumscribed, they ostentatiously and  
boastfully join the ranks of the de-

structive Radical. To have a thor-  
oughly Jewish service would be re-  
treating to the old-fashioned methods  
and that, in the opinion of these de-  
luded men, would repel the hundreds  
of Christians who attend the Sunday  
lectures as they are now conducted.

Harrison has our sympathy, if he  
cares for it or not, for having a body  
of men to deal with who are intoler-  
ant in their liberalism, bigoted on the  
score of their radicalism, narrow-  
minded in their view of Judaism, and  
straight-laced on the subject of reform.  
Perhaps, he has himself to thank for  
it that they have been brought so far  
in their purblind view of things.

The Longing for Reform.

Dr. Max Heller contributed an in-  
teresting editorial to the *American  
Israelite* recently in which he explains  
the origin of that longing for ortho-  
doxy which often comes over one who  
has already enrolled himself in the  
ranks of the non orthodox.

It would be in place for some one to  
give an analysis of the conditions  
which creates a yearning in the hearts  
of the orthodox to become allied with  
the Reform movement. The desire  
may be morbid and the result of a  
sickly fancy.

The poor deluded struggler for so-  
cial superemacy thinks he must needs  
do all that others of the set to which  
he aspires to belong, do, in violation  
of the customs and usages which tra-  
ditions and early training have sanc-  
tioned. How can that man or woman  
who would be in the social swim think  
of dining without eating what the  
usual diner-out eats. Thus the ever-  
lasting round of dinners given and  
taken beget a fancy for ritually for-  
bidden food, and the dietary laws are  
violated.

No sooner do a few of the leaders  
of the congregation become wealthy,  
than they feel inclined from the outset  
to modify the synagogue service, in-  
troduce the choir of mixed voices be-  
longing, perhaps, to *Shicksas* and  
*Sh'kotsim*, and re-arrange everything  
according to the standards of the big  
temples, where the peers of these  
strugglers belong and worship.

The best-known men of the com-  
munity are in most cases recognized  
to be Reformers in their home and  
congregational life. What can be  
initiated by the humble strugglers is  
attempted by them and, they abolish  
hereditary usages on the strength of  
the rich man's prerogative.

It is not fashionable to attend tem-  
ple regularly. Therefore, as soon as  
a congregation has a tendency to ap-  
proach Reform, a noticeable diminu-  
tion in attendance takes place.

With many men, when poor and  
obscure, it may have been a matter of  
pride to style themselves orthodox in  
every respect. This pride disappears  
as the struggler for social station and  
accumulated wealth thinks he has  
finally come to his senses and need  
not be tied down to the old forms and  
ceremonies.

The study of how Reform is ap-  
proached by the very people who de-  
spised it a few years before, is a rich  
field for the student of satire and so-  
cial conditions. One fact is clearly  
proven, that it is not simply reason  
that rules in the choice presented, but  
sometimes base notions.

All men are born equal, but they  
soon get over it.

**The Mirror.**

Dr. G. Deutsch, owing to the illness of Rabbi Greenburg, was called to officiate at Dallas, Texas, during the recent holy days. In his report of the trip he was dined and wine to excess, and directly concludes his article with the sentence, "One thing I have taken along from my trip: The firm conviction that we need not despair of the future of our Judaism." The learned professor evidently believes that, like the crocodile, a man's heart can best be reached through his stomach.

Krauskopf of Philadelphia, has been connected with Keneseth Israel Congregation for fifteen years. During that time he has worried, vexed and harassed the poor people of Philadelphia with his plans, schemes and ideas of salvation. What between his Sunday services, his annual self-glorification in the congregational year-book, his lecture tours through the country, his exciting trip to Russia against the government's wishes, his Farm School, his lectures printed weekly and annually, his new Temple erected inopportunely and at great expense; and his thousand and one little dreams of a united mankind on the platform of a specious species of religion, all his own, the Jewish community of the City of Brotherly Love has been rent and torn asunder in its effort to keep pace with the multiform active and practical genius of the agitator which Krauskopf really is. These fifteen years have been eventful times for Philadelphia, and more eventful for the sensationalist who caused them. Our sympathies are with Philadelphia and her people for having been so long under the spell.

Two men were discussing Zionist hopes and aspirations. One discouraged the movement and referred to the Biblical words *וְיָשֹׁב עִשָׂאֵל בְּשָׂדֵי עֵשָׂו* *V'nosatti esev 'b'sol'cho*, and I will give grass to thy fields" (*esev* grass, and *Aysof* Esau), and commented upon them as follows: How do you ever expect to regain possession of the Holy Land when God distinctly promised that He would place Esau upon your territory and Esau represents, as he always did in the history of Israel, the non-Jew.

A rather elderly Rabbi who, like the famous Cardinal Wolsey in the case of his King, had served the cause of Reform well and unwisely, and who in his declining years when his hair had turned grey was deserted and without a position, was almost elected to a very small position in upper Harlem. His only objection to accepting the position was that the people insisted in keeping two days *Yom Tov*, to which he stoutly asserted he was opposed, and unless the observance of the second day was abolished, he would not think of accepting the situation offered.

It is a well-known fact which the rabbi of Rodeph Shalom does not hesitate to make public, that he, too, is unalterably against the keeping of two days holidays, albeit he does not prepare a discourse for the second day. During the recent holidays, a lady at the conclusion of the services on one of the second days approached the rabbi and remarked: "I have come all the way from the Bronx out of sympathy for you, because I know your attendance is usually slim on this day." To

which generous speech the rabbi is said to have answered: "Out of sympathy for me, you and all my good friends should stay away."

I cannot for the life of me see the terrible bugbear applied in the second day *Yom Tov* for Reformers. They institute classes, in order to draw the people to the synagogue on Mondays and on other days. They go out of their way to have special lodge services, veterans' meetings, memorial services for some soldiers' post, to draw the people by a Christian lecturer, but they bend their backs and strain their energies to do away with that which is a traditional matter and has been observed by millions upon millions during hundreds and hundreds of years. With just a little of their efforts directed towards the re-establishment of the second day, they could bring a large attendance to the synagogue and all would be well. If they but served the cause of the day in question with half the zeal they serve the cause of their Sunday and Any-day services, they could succeed, without any doubt, in re-investing the abused and neglected second day with at least a part of the old-time interest.

The coming historian of the Jews of America will note that in the year 1902 a new development took place under the initiative of those two celebrated leaders of artistic religion, Krauskopf of Philadelphia, and Levy of Pittsburgh. It was in that memorable year that the already luxuriously appointed temples received additional adornment in the shape of mural decorations, pictures on the walls, real artistically drawn scenes and wonderfully pictured sketches of various Bible characters. If these two men were followers of Mosaism instead of being zealous preachers of *Nabi-ism*, I have no doubt that their decorations would consist of mural mosaics, instead of the present pictorial conceptions of the prophets.

In Atlanta, Ga., a new Temple was dedicated. According to the comments made upon the event by the incumbent of the pulpit, Rabbi Marx, a Christian clergyman by the name of Seddon, took exception to the proceedings on the score of the complete omission of Jesus from any part of the exercises. What can possibly be the reason for the fault-finding? It cannot be that every Christian attending the dedication of a synagogue or temple looks at so untoward and unwanted a departure from the accepted rule without some just cause for it.

I am inclined to believe that our provincial Rabbis are spoiling the Christians by their Christological sermons, by lectures on the Sermon on the Mount, on the Crucifixion, on the Cross and Calvary, and by never-ending comparison between Moses and Jesus, the Old Testament and the New. If such be the fodder dealt out to the public weekly from the pulpit, why should not the Christian expect it, at least in small measure, upon so auspicious an occasion as the dedication of a new Temple? I am quite sure that Jacobson, M. P., of Shreveport and *Jewish Chronicle* fame, would not have omitted his favorite application of the term Christ. It would pay Rev. Mr. Seddon to take a trip to Louisiana, and pay his respects to a Jewish divine who will meet with all his requirements and mention the

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name of the Christian son of God whenever it can be inserted.

The editor of the *Jewish Voice* regrets that he has not the power of free speech as has the *American Israelite*, so as to be able to say what the latter does about the annual publications issued in the name of the respective congregations by self-advertising and self puffing Rabbis to whom the loss of printers' ink would mean almost complete annihilation and extinction. You are mistaken, Bro. Spitz. Wield your pen fearlessly and you will be respected accordingly. I promise to stand by you, in order to save our communities from humbuggery and the practice of hurtful and sensational methods, even if the *American Israelite* should again turn about and compliment to-morrow whom they inconsistently denounce to day.

ASPAKLARYA.

**Correspondence.**

The Newport Synagogue To-Day. Editor the Hebrew Standard:

Much has been said about the Historic Touro Synagogue, of Newport, but nobody has ever taken the pains to give the Jews of Newport the credit they deserve. The oppression by certain parties of our own religion who have always tried to paint us as blackguards before our own brethren and our Christian neighbors, caused us much bitterness, but all that has turned to sweetness, and under the able guidance of our worthy Rabbi, Rev. Jacob M. Seidel, our progress has been marked and we can prove to the world that our fighting, for possession of the Synagogue was for the sake of Judaism only. It is with pride that we can refer to the well attended services at the Synagogue, something unknown for the last fourteen years. The Synagogue is open for services daily. On Sabbath there is a large attendance. On Sabbath and holidays about thirty children join the minister in chants and prayers, and the decorum is excellent. The Hebrew school is open every afternoon from 4 to 8 p. m., and has an attendance of from forty to fifty-two children. The first examination of our children or more properly speaking the first examination of Hebrew children in Hebrew in Newport, was held on Chol Hamoed Succoth, and it was a heart-gladdening affair to see nearly all the Jewish children of Newport assembled in the old historic Touro Synagogue. The examination was preceded by a blessing for the Touro family and all other Jews who were interested in the religious education of the future generation.

The children acquitted themselves creditably after which they were entertained by the members of *Jeshuat Israel*. In conclusion, let me hope that the progressive march which has already begun will go on uninterrupted.

Very truly yours,  
B. WILSKER,  
Secretary.

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I, FRANCIS HENDRICKS, Superintendent of Insurance, Do Hereby Certify, that the Mutual Reserve Fund Life Association, now Mutual Reserve Life Insurance Company, of the City of New York, has complied with all the requirements of law to be observed by such corporation, on reincorporation, and that it is authorized to transact the business of Life Insurance as specified in the First Sub-Division of Section Seventy of Article II of the Insurance Law within this State, and that such business can properly be entrusted to it.

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Miss Eva Goldberg.

Original Girl in an Original Field for Women.

The Hebrew Standard readers are familiar with the poetry of Miss Eva Goldberg, a bright young woman of the West, who has many local friends and has entered a new field for women by accident—writing "Advertising Poetry." While acting as manageress for a large factory in Danville, Ills., Miss Goldberg had many occasions to correspond with large business firms throughout the country. Her communications attracted attention for its cleverness. Hence, she received many requests from both export and import firms for advertising their goods in a poetical vein, for which Miss Goldberg seemed specially gifted.

A new field for women to enter with grace. Miss Goldberg has on several occasions written a number of poems, which in competition have received prizes. One is herewith offered.

Miss Goldberg is a member of a talented family the members of same having distinguished themselves, musically and literarily.

"Cheer up, dear heart, and cease re-pining;  
Behind the clouds the sun is shining;  
That may be true, but I fail to view  
The sun in all its radiant hue:  
And as to the clouds, I would fain be blind,  
But seeing destroys my repose of mind.

In the Jewish World.

Continued from first page.

Deputies) have again re-elected M. Hermann Trier as president.

During the recent holy days, pulpit references were made to the late M. Zola, and prayers offered on his behalf in many French synagogues.

The town of Bebrusk has opened an elementary school, at which Jews are admitted up to 50 per cent.

A pamphlet entitled "Ritual Murder, a Command of the Old Testament," by a certain Paul Koch, has been confiscated by the Berlin police authorities.

The Frankfurt Lodge of the United Order B'nai B'rith, established in 1888, has erected a substantial building for the purposes of the lodge.

Herr Gustav Lowenberg has been elected President of the Council of the Berlin Jewish Community, in place of the late Judicial Councilor Dr. Apolant.

M. Matalon, director of the schools of the Alliance in Salonika, has been decorated by the Sultan with the Osmanie medal of the fourth class.

In connection with the anti-Jewish disturbances at Czenstochowa about 800 persons have been arrested. An attack on the Jews had been threatened for the Day of Atonement, but the authorities had taken all necessary steps to prevent it.

After a long absence, the well-known anti-Semitic Ahlwardt has reappeared in Berlin, where he addressed a public meeting. His audience, who has lately been accustomed to the oratory of the half insane Count Puckler, were much disappointed at the comparative tameness of Ahlwardt.

The anti-Semitic German People's League has offered to support the candidature of a seat in the Reichstag of Pastor Kresell, a rabid anti-Jewish agitator,

who made himself notorious by his stout defense of the ritual murder charge which he recently maintained in connection with the Kowitz case.

The Minister of War has replied to the letter of the President of the Central Consistory of the Jews of France, in which the usual leave of absence for Jewish soldiers, during the holy days was requested, by stating that it belongs to the military of the Jewish religion to ask for the necessary permission without the intervention of the Minister each year.

The prefect of Czenstochowa has issued a request to the local house proprietors to contribute to a collection instituted in order to compensate the Jews who had suffered during the disturbances. Should they refuse, the police will compel them to do so. To such drastic measure no opposition is offered, and it is anticipated that the required sum of 160,000 roubles will soon be collected.

The following promotions of Jewish officers have taken place in the French army; Captain Sarde to be Chef de Battalion; Captain Grumbach, Chef de Battalion; Lieutenant Dreyfus, Captain; Lieutenant David, Captain; Captain Lemant, Chef d'Escadrons; Captain Lob Levyt, Chef d'Escadrons; Captain Schoner, Chef d'Escadrons; Lieutenant Naquet, Captain; Lieutenant Vidal, Captain; Captain Lucien Levy, Commandant; Lieutenant Moysse, Captain.

The prefect of Kiev has issued an order to the police that as the Summer season at the "Merchants' Garden" and the "Chateau de Fleures" had now finished, they were to see that all Jewish musicians, actors, singers, etc, to whom the right of domicile had been granted, should at once leave the town. Such Jewish musicians and artists who can obtain from the authorities the right of domicile in Kiev may only reside in the district of Lydedne and Plossky.

The stream of emigration to South Africa has assumed such proportions among the Russian Jews that in some parts there are whole townlets which have set themselves in motion in that direction. Nothing, however, is known by these people of the conditions of admission into British South Africa, and

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as a great many hardships are entailed on the emigrants by the present state of affairs, the Russo-Jewish weekly, Voschod, has made inquiries of the authorities in London and Cape Town. The replies showed that the stringent regulations now in force made a Russo-Jewish emigration to South Africa very inadvisable, if not impossible, under the present circumstances.

The Congress of the Liberal Party, held in Hamburg has unanimously adopted the following resolution; moved by Herr Gysling, of Konigsberg: "The Congress expresses its regret that there is still a section of our fellow-citizens placed in a state of inferiority and even totally excluded from certain careers on account of their religion, race or origin. It formulates the hope that the deputies of the party will energetically work so that the terms of the Constitution and of the Law of July 3, 1869, be executed and that the nomination to public offices be determined only by merit." This resolution refers particularly to the notorious exclusion of Jews in Prussia from all offices under State control.

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**Marrriages Without Money.**

The poet and divine, John Donne who became dean of St. Paul's in 1821, married a daughter of Sir George Moore without the consent of her parents. He was told by his father-in-law that he was not to expect any money from him. The bridegroom went home and wrote this witty note, "John Donne, Anne Donne, undone," which he sent to the angry father, and this had the effect of restoring them to favor. They were very poor at first, but things soon got brighter, and they lived most happily together.

Sir Joshua Reynolds after Flaxman had married told him that this would ruin him as an artist. When the husband related this to his wife, she resolved that marriage should make and not mar her husband and to this end further resolved that he should study at Rome and do everything that he might have done without matrimonial responsibilities. "But how?" asked Flaxman. "Work and economize," rejoined the brave woman. So well did they do this that he found that wedlock is for an artist's good, rather than his harm, and they both discovered that they were made for each other.

**A Dumas Story.**

The younger Dumas once went to Villers Cotterets, his father's native village, to the unveiling of a statue to the creator of "The Three Musketeers." At the banquet in the evening the younger Dumas sat next to one of the oldest inhabitants who, in perfect good nature, but without any tact, began to tell a story of Dumas pere. "Ah," said he, "he was a gay soul, your father! How we loved him. He was so kind hearted and generous. The last time he came to Villers Cotterets he gave a banquet in the Hotel de Ville. He forgot for some time after to pay the bill. See that fat man over there? He was the butcher who furnished the feast. I should not be surprised if the meat were still owing to him. But that is nothing. He is proud to this day of being the purveyor to Alexandre Dumas."

The story was an ironical commentary on the set speeches of the afternoon. The son was anxious then and there to settle his father's score.—*Pall Mall Gazette.*

**Lamb Gourd of Samara.**

In a book called "The Duke of Holstein's Travels Into Persia and Muscovy," published in 1636, there is an account of a curious vine product called the "lamb gourd," which runs as follows: "In the neighborhood of Samara, Russia, there grows a gourd which closely resembles a lamb in all its members. It changes place in growing as far as the stalk will reach, and wherever it turns the grass withers and dies. This change of the gourd plant the Muscovites call 'feeding.' They further say that when it ripens the stalk withers and that the outward rind of the gourd is then covered with a sort of wool, which they use instead of fur."

Scaliger also makes mention of the lamb gourd and says that it grows until the grass falls and that it then dies for want of nourishment. He also says that the wolf is the only animal that will feed upon it.

**An Interesting Animal.**

Proprietor of Menagerie—Walk up, ladies and gentlemen, and see our famous lion, Mustapha. He is as sensible as any human being. A French sergeant once pulled out of his foot a thorn on which he had stepped. What do you think the noble creature did? It devoured, one by one, in order of rank, all the superior officers of our sergeant until the latter found himself promoted to the grade of colonel. Walk in, gentlemen. Only a penny.—*From the German.*

**The Hopping Rheumatism.**

"Yes," said the old man, "peared lak he wuz give over Inter de han's er Satan, en Satan 'flicted him wid de hoppin' rheumatism. First it wuz in one place, en den it wuz another, but he went ter prayin' ter be relieve' of it, en one day, whilst it wuz a-hoppin' fum one j'nt ter another, it hopped into his wooden leg, an' he pulled off de leg an' th'owed it in de fire, en it en de rheumatism wuz teetotally consumed."—*Athlanta Constitution.*

**A Generous Empress.**

It is said that one morning at breakfast a general related to the emperor the misfortunes of a brither officer who "because he had not 15,000 francs must be dishonored." While the em-

peror questioned further particulars Eugenie flew to her room and, returning with a package of banknotes, said, "Take them, general, and never tell me his name." And his name the generous empress never knew.

**Forethought.**

"Right here," said the surveyor, "will be a good place for your saw-mill. The county line will run exactly through the middle of it."

"Not much," said the pioneer. "We'll have it all on one side or the other. When a man gets sawed in two, I don't want no two coroners' inquests oyer him."—*Chicago-Tribune.*

**An Ingersoll Story.**

John W. Mackry once invited Robert G. Ingersoll to visit the Comstock mines. As the cage descended to the furnace heat at the bottom of the shaft of one of the mines Mr. Ingersoll said, gasping for air, "Privately I always believed there was a hades somewhere, but I never dreamed it could be so hot."

**A Coveted Receipt.**

Agent.—Here, sir, is a book that should be in every family. It contains a receipt for everything, sir—everything.

Cholly.—Give me three copies. If it has a receipt for my tailor's bill, I'll take five.

**Every Convenience.**

There is a dock laborer in Glasgow who is possessed of a great sense of humor. Perhaps it's because he's an Irishman. Pat had been disturbed several times in his single apartment by a well meaning lady missionary. Seeing Pat was rather an exemplary sort of a husband, she suggested that he might be able to afford a room and kitchen soon.

"An' phwat wad Oi want lavin' such a comfortable house as this for?" asked Pat.

"Well," she replied, "you would have more room—more conveniences."

"Conveniences is it?" said Pat, with a smile. "Sure, an' at prisint if Oi want to go to the drawin' room or the dinin' room or the conservatory, begorra, Oi've just got to sit still. Phwat could be handier?"

The lady couldn't say.—*London Answers.*

**Not an Occasion For Haste.**

During the Sikh war the late Field Marshal Sir Neville Chamberlain, who then held the rank of colonel, called for volunteers to assist him in blowing up a bastion. Three or four responded, and the colonel led the little party close up to the point where the mine was to be fired. As soon as the explosives were in place and the fuse lighted the volunteers started to run in order to get out of the way of the explosion no less than to effect, as speedily as possible to retreat to the safety of the British lines. They had not gone a dozen yards before Chamberlain shouted: "Come back! There's to be no indecent haste, young men. We'll walk." And walk they did, while the fuse slowly sputtered down to the waiting powder.

**A Minor Consideration.**

The ambitious young woman was attracted by an advertisement, one line of which read, "How to Become an Author." The advertiser claimed that by his method failure was impossible.

So the ambitious young woman sent on the necessary trifling sum of money, and by return mail she received a slip on which was printed this bit of advice, "Write something."

"But," she protested by letter, "I already have done that, and it hasn't been printed."

"We congratulate you," was the reply. "If you have written something, you already are an author. Publication is a minor consideration, with which we have nothing to do."—*Brooklyn Eagle.*

**Managing the Baby.**

Young Matron (with theories on the care of children, to nurse)—Jane. Nurse—Yessum.

Young Matron—When the baby has finished his bottle, lay him in the cradle on his right side. After eating a child should always lie on the right side. That relieves the pressure on the heart. Still (respectively) the liver is on the right side. Perhaps, after all, you had better lay him on the left side. No, I am sure the treatise on "Infant Digestion" said right side. On the whole, Jane, you may lay the baby on his back until I have looked up the matter more thoroughly.

**MUSIC.**

Two interesting and young—very young—ladies, Miss Helen Henschel and Miss Winifred Smith, gave a recital at Mendelssohn Hall on Monday afternoon, in the presence of a very friendly audience. If Miss Henschel had a fine voice, and if her art were mature how pleasant it would be to cordially recognize it, for she is the daughter of an admirable and variously accomplished musician to whom all of us are indebted in many ways. But at present one can only deplore her coming forward on the concert stage, for which she is not yet well prepared. Her voice has considerable range, but its quality is not agreeable, and at present can only do justice to the better class of drawing-room songs. She has already learned a great deal—witness her very clear enunciation, her facile colorature and her correct intonation. These are desirable attributes, and perhaps other needful ones may eventually be added to her artistic equipment. Miss Henschel also played—nach berühmtem mustern—the violin and the piano—exhibiting a talent for both instruments which will surely open for her the doors of every drawing-room in the land.

Miss Smith's violin playing was not of a sort to excite much enthusiasm. She has been well taught and, like her fair coadjutor, will doubtless prove a favorite in the privacy of the domestic circle.

The Oratorio Society of New York will give this season one afternoon and three evening concerts, for which the respective programmes will be: Tuesday evening, November 18, "St. Paul;" Friday afternoon, December 26, and Saturday evening, December 27, "The Messiah;" Tuesday evening, March 24, "Requiem," by George Henschel. Mr. Frank Damrosch will continue to be the conductor. For the first concert the soloists engaged are Miss Shannah Cumming, Miss Katharine Pelton, Mr. Ellison Van House and Mr. Anton von Rooy.

At its first concert—Mendelssohn Hall, Tuesday, the 25th—the Kneisel Quartet will perform the following programme: Scambati.....Quartet in C sharp minor A. Arensky.....Trio for piano, violin and cello Beethoven.....Quartet in C minor, op. 18 Assisting artist, Ossip Gabrilowitsch.

Mrs. Alma Webster Powell and Eugenio di Pirani give a concert of works by Pirani at Carnegie Hall to-night. The New York Symphony Orchestra, conducted by Rudolph Eullerjahn, will cooperate. \* \* \* At Mendelssohn Hall this afternoon Mr. Herbert Witherspoon, basso cantante, gives a song recital. The programme promises much. \* \* \* Next Tuesday evening Richard C. Kay, who is described as "the American violin virtuoso," will give a recital in which he will have the assistance of Miss Caroline Montefiore, soprano, and Mr. Max Liebling at the piano. \* \* \* Those admirable Symphony concerts for young people, which Mr. Frank Damrosch has been giving so successfully for several years, will be resumed on the last Saturday of this month. The programme for the first comprises Weber's "Euryanthe" overture, Gluck's ballet-music from "Orpheus" and Schubert's "March Militaire"—the latter number to be played by Mr. Gabrilowitsch. Tickets for these concerts are now on sale at the office of the Musical Art Society, 362 Fifth avenue. \* \* \* Raoul Pugno, who is using the Baldwin piano this season, gives a recital at Mendelssohn Hall on Saturday afternoon, November 15. The French artist's choice of an instrument met with decided approval at his debut. J. M.

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IN THE THEATRES.

Irving Place Theatre. "Alt-Heidelberg" remains on the repertory for the balance of this week. It is one of the most successful plays produced by Mr. Conried in some years.

Proctor's 5th Ave. Theatre. William Bramwell, the new leading man from the Murray Hill Theatre, opens his engagement at Proctor's Fifth Avenue Monday afternoon.

Wallack's Theatre. Miss Henrietta Crossman has abandoned the plan to give special matinees in her engagement at Wallack's Theatre, New York.

Proctor's 23rd St. Theatre. At the Twenty-third Street, the bill of continuous vaudeville will have the Kronan Troupe of Russian Dancers as the topping feature.

Harlem Opera House. Geo. W. Lederer's latest beauty show, "Sally in Our Alley," will come to the Harlem Opera House next week.

Proctor's 58th St. Theatre. The Fifty-eighth Street will have "The Danites" as the Proctor Stock Co. offering, with Ralph Cummings and Edna Archer Crawford enacting the principal characters.

Proctor's 125th St. Theatre. Up in Harlem "The Black Flag" will wave at the One Hundred and Twenty-fifth Street, new scenery and effects having been prepared for the Proctor Stock Co. presentation.

these audiences and "The Black Flag" is sure to be a potent attraction. The Sunday vaudeville concerts begin at 2 p. m. and are continuous.

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L. J. Phillips & Co, Real Estate Brokers, Auctioneers and Appraisers, 158 Broadway, New York.

HEYMAN, EVA. - THE PEOPLE OF THE State of New York, by the grace of God free and independent, to Sarah Combs, Theodore Peiser, Della Peiser, Joseph Peiser, Hyman Peiser, Mammie Peiser, Hattie Lewin, Eva Peiser, Rosa Marks and Isaac Peiser, the heirs and next of kin of Eva Heyman, deceased, send greeting:

Proctor's 125th St. Theatre. Up in Harlem "The Black Flag" will wave at the One Hundred and Twenty-fifth Street, new scenery and effects having been prepared for the Proctor Stock Co. presentation.

IMPORTANT TO TAXPAYERS. DEPARTMENT OF FINANCE. BUREAU FOR THE COLLECTION OF TAXES, NO. 57 CHAMBERS STREET (STEWART BUILDING), NEW YORK, NOVEMBER 1, 1902.

JACOBY, ROSALIE S. - IN PURSUANCE OF an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rosalie S. Jacoby, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 605 Madison Avenue, Borough of Manhattan, in the City of New York, on or before the first day of April next.

HELLER, JETTE. - IN PURSUANCE OF an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jette Heller, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, No. 90 Broadway, in the City of New York, Borough of Manhattan, on or before the 4th day of May next.

LEERBURGER, SIGMUND. - IN PURSUANCE OF an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sigmund Leerburger, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, No. 115 West 131st Street, in the City of New York, on or before the 20th day of May next.

STERN, FANNY. - IN PURSUANCE OF an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Fanny Stern, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Max Monfried, No. 99 Nassau Street, Manhattan, Borough, City of New York, on or before the first day of April next.

MAGEN, BERNARD. - IN PURSUANCE OF an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bernard Magen, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at their place of transacting business, No. 302 Broadway, Borough of Manhattan, in the City of New York, on or before the 2nd day of April next.

WEINBERG, LEAH. - IN PURSUANCE OF an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Leah Weinberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 206 Broadway, Borough of Manhattan, in the City of New York, on or before the thirtieth day of April next.

STRASBOURGER, HENRI. - IN PURSUANCE OF an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henri Strasbourger, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, No. 132 Nassau Street, in the City of New York, on or before the 29th day of April next.

BUCKHAM, HARRIETTE C. S. - IN PURSUANCE OF an order of Hon. Henry A. Gildersleeve, a Justice of the Supreme Court of the State of New York, notice is hereby given to all creditors and other persons interested in the Estate of Harriette C. S. Buckham, an incompetent person, to present their claim, with the vouchers thereof, duly verified, and naming a post office address at which papers may be served on them by mail, to the subscriber, at his place of transacting business at the office of the Guardian Trust Company, Wade Building, No. 108 Superior Street, in the City of Cleveland, State of Ohio, on or before the 23d day of December, 1902.

WEISSBERGER, ARON. - IN PURSUANCE OF an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Aron Weissberger, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, No. 128 Broadway, in the City of New York, on or before the 27th day of March next.

ARNSTEIN & LEVY, Attys for Administratrix, 128 Broadway.

SIMONSON, PHILIP. - IN PURSUANCE OF an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Philip Simonson, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Stern, Singer & Barr, Room 1003, No. 309 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of March next.

HECHT, ALBERTINE OR ALBERTINA. - IN PURSUANCE OF an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Albertina Hecht, sometimes known as Albertine Hecht, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Blumenthal, Moss & Feiner, No. 35 Nassau Street, in the City of New York, Borough of Manhattan, on or before the 25th day of February next.

FISHMANN, ANNIE. - IN PURSUANCE OF an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Annie Fishmann, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business at the office of Weil, Wolf & Kramer, their attorneys, No. 309 Broadway, Borough of Manhattan, in the City of New York, on or before the 9th day of April, 1903.

COHN, SIGMUND. - IN PURSUANCE OF an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sigmund Cohn, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Frederick Mabbett, No. 49 Chambers Street, Borough of Manhattan, in the City of New York, on or before the 20th day of December next.

JACOBI, ANSELM. - IN PURSUANCE OF an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Anselm Jacobi, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at his place of transacting business, No. 158 East Sixth Street, Borough of Manhattan, in the City of New York, on or before the 27th day of December next.

MOELLER, FREDERICK. - IN PURSUANCE OF an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Frederick Moeller, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Maurice B. Cohen, No. 44 Broadway, in the City of New York, on or before the 24th day of April next.

STETTNER, LOUIS. - IN PURSUANCE OF an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Stettner, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Kurzman & Frankenhaimer, No. 25 Broad Street, Borough of Manhattan, in the City of New York, on or before the 10th day of January, 1903.

KURZMAN & FRANKENHAIMER, Attorneys for Executors, 25 Broad Street, Borough of Manhattan, New York City.

BUCKHAM, HARRIETTE C. S. - IN PURSUANCE OF an order of Hon. Henry A. Gildersleeve, a Justice of the Supreme Court of the State of New York, notice is hereby given to all creditors and other persons interested in the Estate of Harriette C. S. Buckham, an incompetent person, to present their claim, with the vouchers thereof, duly verified, and naming a post office address at which papers may be served on them by mail, to the subscriber, at his place of transacting business at the office of the Guardian Trust Company, Wade Building, No. 108 Superior Street, in the City of Cleveland, State of Ohio, on or before the 23d day of December, 1902.

WINTHROP & SIMMONS, Attorneys for Committee, No. 32 Liberty Street, Borough of Manhattan, New York City.

WEISSBERGER, ARON. - IN PURSUANCE OF an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Aron Weissberger, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, No. 128 Broadway, in the City of New York, on or before the 27th day of March next.

ARNSTEIN & LEVY, Attys for Administratrix, 128 Broadway.

VOGEL, HENRY. - IN PURSUANCE OF an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Vogel, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, No. 90 Broadway, in the City of New York, Borough of Manhattan, on or before the 5th day of January, 1903, next.

DITTENHOEFER, GERBER & JAMES, Attorneys for Executors, 90 Broadway, New York City.

DAVID KUTTNER. - IN PURSUANCE OF an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David Kuttner, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, namely, at the office of Sullivan & Cromwell, No. 49 Wall Street, in the Borough of Manhattan, City of New York, on or before the 10th day of January, 1903, next.

SULLIVAN & CROMWELL, Attorneys for Administrators, 49 Wall Street, Borough of Manhattan, New York City.

GOSSETT, HARRIS. - IN PURSUANCE OF an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Harris Gossett, late of the County of New York, Borough of Manhattan, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, namely, at the office of Alexander Rosenthal, No. 320 Broadway, Borough of Manhattan, in the City of New York, on or before the 20th day of February next.

ALEXANDER ROSENTHAL, Attorney for Executors, 320 Broadway, Borough of Manhattan, New York City.

BALSER, HENRY. - IN PURSUANCE OF an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Balsler, deceased, late of the County of New York, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Uilo & Ruebsamen, attorneys, No. 11 Broadway, in the City of New York, Borough of Manhattan, on or before the 20th day of November next.

ULLO & RUEBSAMEN, Attorneys for Executors, 11 Broadway, New York City.

KAUFMAN, ISRAEL. - THE PEOPLE OF THE State of New York, by the grace of God free and independent, to David Kaufman, Abraham Kaufman, Rosa Lichtenstein, Selma Holz, Helmer, Henry Kaufman, the heirs and next of kin of Israel Kaufman, late of the City of New York, deceased, send greeting:

Whereas, Yette, Kaufman, of the City of New York, has lately applied to the Surrogate's Court of the County of New York, for a certain instrument in writing, relating to both real and personal property, duly proved as the last will and testament of Israel Kaufman, late of the County of New York, deceased; therefore, you and each of you, are cited to appear before the surrogate of our County of New York, at his office in the County of New York, on the first day of December, one thousand nine hundred and two, at half-past ten o'clock in the forenoon of that day, then and there to attend the probate of the said last will and testament.

And such of you as are hereby cited, as under the age of twenty-one years are required to appear by your guardian, if you have one, or if you have none, to appear and apply for the appointment, or in the event of your neglect or failure to do so, a guardian will be appointed by the Surrogate, to represent and act for you in the proceeding.

In testimony whereof, we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed. Witnesses: Hon. Frank T. Fitzgerald, a Surrogate of our said County of New York, at said county, the 30th day of September, in the year of our Lord one thousand nine hundred and two.

F. FAIRBANK McLAUGHLIN, Clerk of the Surrogate's Court.

LOEWY, LEOPOLD. - IN PURSUANCE OF an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Leopold Loewy, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, No. 134 Grant Street, in the City of New York, on or before the 27th day of March next.

Dated New York, the 10th day of September, 1902. SAMUEL LOEWY, R. A. STEWART, Attorneys for Executors, 386 W. Broadway, New York City.

GANS, SARAH. - IN PURSUANCE OF an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sarah Gans, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, No. 302 Broadway, Borough of Manhattan, in the City of New York, on or before the 16th day of November next.

Dated New York, the 16th day of May, 1902. JOSEPH BUCK, JACOB MEYER, Executors, 302 Broadway, Manhattan, New York City.

LOUIS JOSEPH, Attorney for Executors, 302 Broadway, Manhattan, New York City.

SUPREME COURT OF NEW YORK. HENRY D. WHIPPLE, Plaintiff, against JAMES TOD SLOAN, Defendant. - SUMMONS - Trial desired in the County of New York. To the above named Defendant: You are hereby SUMMONED to answer the complaint in this action, and to serve a copy of your answer on the Plaintiff's Attorney within twenty days after the service of this summons, exclusive of the day of service, and in case of your failure to appear or answer, judgment will be taken against you by default for the relief demanded in the complaint.

Dated New York, September 24, 1902. JACOB STIEFEL, Plaintiff's Attorney, 140 Nassau Street, Borough of Manhattan, New York City.

To the Defendant: James Tod Sloan upon you by publication, pursuant to an order of the Hon. Henry A. Gildersleeve, a Justice of the Supreme Court of the State of New York, dated the 23rd day of September, 1902, and filed with the complaint in the office of the Clerk of the County of New York, at the County Court House, in said county.

JACOB STIEFEL, Plaintiff's Attorney, 140 Nassau Street, Borough of Manhattan, New York City.

**LOCAL DIRECTORY.**

**BOROUGH OF MANHATTAN.**  
**Congregations.**

Adas Jeshurun, 16 Eldridge street.  
Adath Israel of West Harlem, 135 West 125th street.  
Adath Jeshurun, 112 East 110th street.  
Adereth El, 135 East 29th street.  
Agudath Jeshorim, 115 East 86th street.  
Agudath Achim, 54-56 Pitt street.  
Ahawath Chesed Shaar Hashomayim, 55th street and Lexington avenue.  
Anshe Chesed, 160 East 112th street.  
Ateris Zwi, 347 East 121st street.  
Atereth Israel, 323 East 82d street.  
Adath Israel of the Bronx, 791-793 East 169th street.  
Beth-El, 76th street and Fifth avenue.  
Beth Hamedrash Hagodal, 54 Norfolk street.  
Beth Hamedrash Shaari Torah, 24 Chrystie street.  
Beth Israel, 305 West 37th street.  
Beth Israel Bikur Cholim, 72d street and Lexington avenue.  
Beth Israel Emanuel, 246 West 116th street.  
Beth Tefilla, 176 East 106th street.  
B'nai David, 175th street and Third avenue.  
B'nai Emmes Mariampoler, 44 East Broadway.  
B'nai Israel, 225 East 79th street.  
B'nai Jeshurun, 65th street and Madison avenue.  
B'nai Peyser, 316 East Fourth street.  
B'nee Sholom, 630 East Fifth street.  
Derech Amuno, 278 Bleecker street.  
Emanu-El, Fifth avenue and 43d street.  
Emuna Israel, 301 West 29th street.  
Etz Chaim, Fifth street and avenue B.  
Etz Chaim of Yorkville, 107 East 92d street.  
Hand-in-Hand, 145th street, near Willis avenue.  
Israel's Hope, 213-215 East 124th street.  
Kehillath Jeshurun, 115 East 85th street.  
Kol Israel Anshe Poland, 22 Forsyth street.  
Lebanon Hospital Synagogue, 156th street and Westchester avenue.  
Matte Levi, 49 East Broadway.  
Melah Sholom, 119th street and Second avenue.  
Nachlath Zevi, 170 East 114th street.  
Mount Zion, 67 East 113th street.  
Ohav Zedek, 172 Norfolk street.  
Ohavey Sholom, 31 East Broadway.  
Orach Chaim, 221 East 51st street.  
Poel Zedek, 54 Pitt street.  
People's Synagogue, 197 East Broadway.  
Rodef Sholom, 63d street and Lexington avenue.  
Shaarai Berocho, 138-140 East 50th street.  
Shaaray Tefila, 156-166 West 82d street.  
Shaari Zedek, 38 Henry street.  
Shaari Zedek of Harlem, 25 West 118th street.  
Shearith B'nai Israel, 638 Sixth street.  
Shearith Israel, 70th street and Central Park West.  
Sons of Israel, 15 Pike street.  
Talmud Torah, 38 Hester street.  
Temple Israel of Harlem, 125th street and Fifth avenue.  
Tifereth Israel, 128 Allen street.  
Zichron Ephraim, 67th street, between Third and Lexington avenues.  
There are a very large number of minor congregations, worshipping in halls in the lower part of the city, that are not given here.

**Libraries.**

Agullar, 113 East 59th street, 197 East Broadway, 616 Fifth street, 174 East 110th street.  
Maimonides, 723 Lexington avenue.

**Clubs.**

B'nai B'rith (Fraternity), 141 East 60th street.  
Columbia, 2056 Fifth avenue.

Criterion, 516 Fifth avenue.  
Fidello, 110 East 59th avenue.  
Freundschaft, 72d street and Park avenue.  
Harmonie, 42d street, between Fifth and Sixth avenue.  
Judeans, Phil Cowan, secretary, 489 Fifth avenue.  
Progress, 63d street and Fifth avenue.  
West End, 446 Amsterdam avenue.

**Ladies' Aid Societies and Sisterhoods of Personal Service.**

\*Ahawath Chesed Shaar Hashomayim Sisterhood, 82 East Second street, District No. 6.  
Atereth Israel Sisterhood, 323 East 82d street.  
\*Amelia Relief Society, 2009 Third avenue, District No. 13.  
Baron de Hirsch Ladies' Benevolent Society, 115 East 86th street.  
\*Beth-El Sisterhood, 240 East 60th street, District No. 9.  
\*Beth Israel Sisterhood, 72d street and Lexington avenue, District No. 5.  
\*B'nai Jeshurun Sisterhood, 320 East 65th street.  
B'nee Sholom Sisterhood, 630 East Fifth street.  
\*Caroline Aid Society, 239 East 57th street, District No. 7.  
\*Ceres Sewing Circle, 170 East 80th street, District No. 4.  
\*Chaari Zedek Sisterhood, 8 Henry street, District No. 1.  
Daughters of Jacob, 40 Gouverneur street.  
\*Deborah Benevolent Society, 170 East 60th street, District No. 14.  
Downtown Hebrew Ladies' Benevolent Society, 237 East 57th street.  
Downtown Hebrew Ladies' Relief Association, 206 East Broadway.  
\*Emanuel Sisterhood, 223 East 79th street, District No. 11.  
Federation of Sisterhoods, Mrs. S. Schulman, Secretary, 1144 Park avenue.  
Gertrude Aid Society, president's address, 213 East 87th street.  
Hannah Blackburn Benevolent Society, 149 East 58th street.  
Independent Order "Treue Schwestern," secretary's address, 668 East 136th street.  
Ladies' Benevolent Society of the Congregation Atereth Israel, 323 East 82d street.  
\*Ladies' Benevolent Society Gates of Hope, 115 East 86th street, District No. 12.  
Ladies' Fuel and Aid Society, office, 209 East Broadway.  
Ladies' Hebrew Aid Society of Yorkville, 115 East 86th street.  
Ladies' Lying-in Relief Society, president's address, 244 West 52d street.  
Miriam Gottlieb Aid Society.—Twelfth Ward Bank Building, 125th street and Lexington avenue.  
\*Rodef Sholom Sisterhood, 63d street and Lexington avenue, District No. 2.  
\*Shaaray Tefila Sisterhood, 166 West 82d street, District No. 16.  
\*Shearith Israel Sisterhood, 70th street and Central Park West, District No. 8.  
\*Temple Israel Sisterhood of Harlem, 242 East 112th street, District No. 15.  
Young Ladies' Charitable Aid Society, 55th street and Third avenue.  
Young Ladies' Charitable Society, 149 East 58th street.  
\*Yorkville Ladies' Hebrew Aid Society, 170 East 60th street, District No. 3.

**Auxiliary Societies.**

Beth Israel Leagues Nos. 1, 2 and 5, Advisory Board, secretary's address, 114 East 56th street.  
Ladies' Auxiliary Society of Hebrew Orphan Asylum, Amsterdam avenue and 137th street.  
Ladies' Auxiliary Society of Mount Sinai

Hospital, Lexington avenue and 67th street.  
Ladies' Auxiliary Society of the B'nai B'rith Home for the Aged and Infirm at Yonkers, 723 Lexington avenue.  
Ladies' Auxiliary Society for the Aid of Jewish Prisoners, Mrs. D. E. Klein, Secretary, 252 West 128th street.  
Ladies' Auxiliary Society of Beth Israel Hospitals, Gouverneur and Cherry streets.  
Ladies' Auxiliary of Hebrew Sheltering Guardian Society, 150th street and 11th avenue.  
Ladies' Auxiliary Society of Montefiore Home, 138th street and Boulevard.  
Ladies' Benevolent Society of Congregation Shaarai Tefila, 82d street and Ninth avenue.  
Lebanon Hospital League, 59th street and Madison avenue.  
Young Folks' League of the Hebrew Infant Asylum, Lexington Assembly Rooms, 55th street.  
Young Ladies' and Gentlemen's League of the Montefiore Home, 138th street and Boulevard.

**Benefit and Fraternal Societies.**

Chebra Hased Veamet, office, 70th street and Central Park W.  
Hebrew League of the Seventh Ward, 360 Madison street.  
Independent Order of Berith Abraham, secretary's address, 272 East Houston street.  
Independent Order B'nai B'rith, secretary's address, 723 Lexington avenue.  
Independent Order Free Sons of Israel, secretary's address, Madison avenue and 86th street.  
Independent Order Sons of Benjamin, secretary's address, 212 East 58th street.  
Joseph F. N. League, 723 Lexington avenue.  
Kasher Shel Barzel, secretary's address, 19 St. Mark's place.  
Societe Israelite Francalse de Secours Mutuels de New York, 203 East 56th street.  
United Hands Mutual Benefit Society, secretary's office, 81 East 125th street.  
United Austrian Hebrew Charities Association, 71 Second street.

Agudath Achim Chesed Shel Emeth, 54 Canal street.  
Alliance Israelite Universelle, 197 East Broadway.  
Austro-Hungarian Free Burial Society, 174 Norfolk street.  
Baron de Hirsch Fund, 45 Broadway.  
Baron de Hirsch Trade School, 222 East 64th street.  
Beth Israel Hospital, Cherry and Jefferson streets.  
Brightside Day Nursery and Kindergarten, 132 Attorney street.  
Clara De Hirsch Home for Working Girls, 225 East 63d street.  
Darech Ameluno Free Burial Society, 27 Sixth avenue.  
Downtown Sabbath School Association, 206 East Broadway.  
Educational Alliance, 197 East Broadway.  
East Side Day Nursery, 57 Allen street.  
East Side Dispensary, 327 Third street.  
Emma Lazarus Club for Working Girls, 58 St. Mark's place.  
Gemilath Chassodim, 215 East Broadway, New York.  
Hebrew Ladies' Maternal Aid Society, secretary, Mrs. N. Jacobs, 1470 Fifth avenue.

Hebrew Relief Society, 99 Central Park West.  
Hebrew Benevolent Aid Society, 58 St. Mark's place.  
Hebrew Benevolent Fuel Association, 58 St. Mark's place.  
Hebrew Mutual Benefit Society, secretary, 212 West 69th street.  
Hebrew Sheltering Guardian Society, 151st street and Boulevard.

Hebrew Infant Asylum, 909 Eagle avenue.  
Hebrew Sanitary Relief Society, secretary, 103 West 55th street.  
Hachnosath Orchim, 210 Madison street.  
Hebrew Benevolent and Orphan Asylum Society, Amsterdam avenue and 138th street.  
Hebrew Institute, 197 East Broadway.  
Hebrew Lying-in Relief Society, Second avenue and 21st street.  
Hebrew Sheltering House for Aged, 210 Madison street.  
Hebrew Technical Institute, 36 Stuyvesant street.  
Hebrew Technical School for Girls, 267 Henry street.  
Home for Aged and Infirm Hebrews, 125 W. 105th street.  
Home for Aged and Infirm of the I. O. B. B., Yonkers, N. Y.  
Industrial School of the Ladies' Bikur Cholim Society, 209 East Broadway.  
Industrial School of the United Hebrew Charities, 58 St. Mark's place (Eighth street).  
Jewish Endeavor Society, 109 Henry street.  
Jewish Immigrants' Protective Association, 212 East 58th street.  
Jewish Working Girls' Vacation Society, secretary, Mrs. I. Josephie, 321 Riverside Drive.  
Jewish Sabbath Observance Association, office, 70th street and Central Park W.  
Jewish Theological Seminary, 736 Lexington avenue.  
Lebanon Hospital, 156th street and Westchester avenue.  
Montefiore Home for Chronic Invalids, 138th street and Boulevard.  
Montefiore Hebrew Free School, 207 Madison street.  
Mount Sinai Hospital, 66th street and Lexington avenue.  
Mount Sinai Training School for Nurses, 149 East 67th street.  
Passover Relief Association, 122 East 47th street.  
Purim Association, 111 Broadway.  
Roumanian Aid Society, University Settlement Building, 57 Rivington street.  
Russian-American Hebrew Association, East Broadway, corner Jefferson street.  
Sanitarium for Hebrew Children, 55 Broadway.  
Seligman-Soloman Society, 237 East 57th street.  
Society for the Aid of Jewish Prisoners, Second avenue and East 21st street.  
Society for Religious Study Cong. B'nai Jeshurun, 65th street and Madison avenue.  
United Hebrew Charities, 356 Second avenue.  
Young Men's Hebrew Association, 92d street and Lexington avenue.

**BOROUGH OF BROOKLYN.**  
**Congregations.**

Ahawath Achim, Johnson avenue, near Ewen street.  
Ahawath Scholom, Beth Aron, 98 Scholes street.  
Ahawath Chesed, Lorimer and Stagg streets.  
Beth El, 110 Noble street (Greenpoint).  
Beth El (of Borough Park), Forrester Hall, Borough Park.  
Beth Elohim, State street, near Hoyt street.  
Beth Elohim (E. D.), Keap street, near Division avenue.  
Beth Hamedresh Hagodal, Siegel street.  
Beth Israel, Boerum place and State street.  
Beth Jacob, Keap street, near South Fourth street.  
Bikur Cholim, Wyona street, E. N. Y.  
B'nai Jacob, 167 Prospect avenue.  
B'nai Sholom, 327 Ninth street.  
Emanuel, Fourth avenue and 49th street.  
Gemilath Chesed, Cook street.  
Mt. Sinai, 345 Bridge street.  
Sons of Israel, Bay 22d street and Benson av (Bath Beach).

Talmud Torah, 61-65 Meserole street.  
Temple Israel, Bedford and Lafayette avenues.  
Cong. United Brethren, 53d street, near Third avenue.

**Clubs.**

Unity Club, Franklin avenue and Hancock street.

**Ladies' Aid Societies.**

Ladies' Hebrew Benevolent Society of Greenpoint; secretary's address, 100 Noble street.  
Ladies' Hebrew Benevolent Society of the 26th Ward, 97 Bradford street.

**Communal Institutions.**

B'nos Zion Society; secretary's address, 326 Fourth avenue.  
Brooklyn Hebrew Dispensary, 70 Johnson avenue.  
Gemilath Chasodim Association, 82 Graham avenue.  
Hebrew American League, 715 Broadway.  
Hebrew Benevolent Association, 161 Smith street.  
Hebrew Benevolent Society (E. D.), 270 Keap street.  
Hebrew Educational Society, Pitkin avenue and Watkins street.  
Hebrew Free School Association, 160 Beaver street.  
Hebrew League, secretary's address, 175 Watkins street.  
Hebrew Orphan Asylum, 373 Ralph avenue.

**Borough of Richmond.**

Congregation B'nai Jeshurun, Richmond turnpike.  
Hebrew Benevolent Society of Staten Island, Richmond turnpike. (Congregation B'nai Jeshurun.)  
Young Men's Hebrew Association of Staten Island, Richmond turnpike. (Congregation B'nai Jeshurun.)



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Black, White and Arabian—elaborately braided or appliqué  
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red Etamine Robes in gray and tan—each Robe contains  
material for entire costume, the Waist and Sleeves being  
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This opportune offering is result of an unexpected purchase from  
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### High Class Lace Curtains \* at 40 Per Cent Off!

Sold that way because they were  
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Here are the details:

600 PAIR CORDED ARABIANS— Just like those hitherto sold At \$5.98	Now 3.98
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FINE IRISH POINT CURTAINS— Advance Styles	5.98
Value \$9.98	7.98
*Value 12.00	
These being the samples on which orders were taken for next season— high-class novelty designs—	

### Pillows Feathers Tickings

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for the best of reasons.

Plain Red German Linen Tickings— 33 inches wide	19
All Linen Tickings— Red and Blue Stripes and plain Blue	49
German Linen Tickings—plain red— 3 1/2 yards wide—value 98	89
66 inches wide—value 1.19	98
Best German Linen Tickings—(None better in the market at any price)	1.09
Extra White Geese Feathers	.75
Hair-Down	.96
Pure Gray Down	1.19

### New Kashmir Art Rugs

The most artistic low-priced rug yet  
produced. Come and ask specifi-  
cally for the "Kashmir Art Rugs" and  
if you are not most agreeably sur-  
prised at their beauty, we will be  
greatly mistaken.

Note these sizes:	Note these prices:
6 x 9 ft. or 2 x 3 yards	4.98
7 x 10.6 ft. or 2 1/2 x 3 1/2 yards	7.49
9 x 12 ft. or 3 x 4 yards	8.98
9 x 12 ft. or 3 x 4 yards	9.98

Altho' but the price of an ordinary  
Ingrain, patterns, colorings and weave are  
entirely different—being copies of expen-  
sive Oriental and Winton Rugs—but why  
try to describe? Come and let your own  
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### Wilton Velvet Hall Runners

Bokharā, Cashmere and Persian designs—rich green, olive, red and blue combinations.	
2.6x9 ft.	6.98
2.6x10.6 ft.	7.98

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Black Silk Monte Carlo Coats—Taffeta and Peau de Soie—box or pleat back— shoulder cape or deep	15.98
round collar—stitched joints of braid trim—value 19.98	15.98
Kersey and Heavy Zibeline Jackets— Black and Oxford—double breast— Slit seams—Notch collar	4.98
Kersey Box Coats—double breast— large fur collar—stitched revers— oxford lined—value \$15.00	10.98
Oxford Rain Coats—loose back— with strap—double cape—fly front	14.98
Double Face Golf Cloth Capes— light and dark—pretty plaid hoods stitched fold—value \$7.00	4.98
Black Kersey Capes—taffeta band, trim—high collar	6.98
Fine Kersey—handsomely braided— heavy silk lining	14.98
Peau de Soie Silk Capes—interlined— Liberty Silk Neck Ruff—accordion end—heavy satin lining	23.98
Tailor Made Suits—English Tweeds—Slit Seam Jackets, button and strap trim—satin lined	12.98
New Robe Skirt, slit seams	3.98
Walking Skirts—Cheviots, Homespuns and English Tweeds—habit or inverted pleat back—Slit seams (showing color), or stitched seams, side pleats, etc.	10.98
Finer Skirts to \$19.98	
Dress Skirts—Silk and Chantilly Net— Elegant styles for dressy occasions— Peau de Soie and figured or dotted Chantilly Lace, elaborately appliqué or trimmed with Chiffon or Liberty Silk ruffles or flounces—or with gogoting, tucks, pleats, stitched bands and other trimmings	15.98 to 56.98
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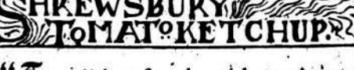
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